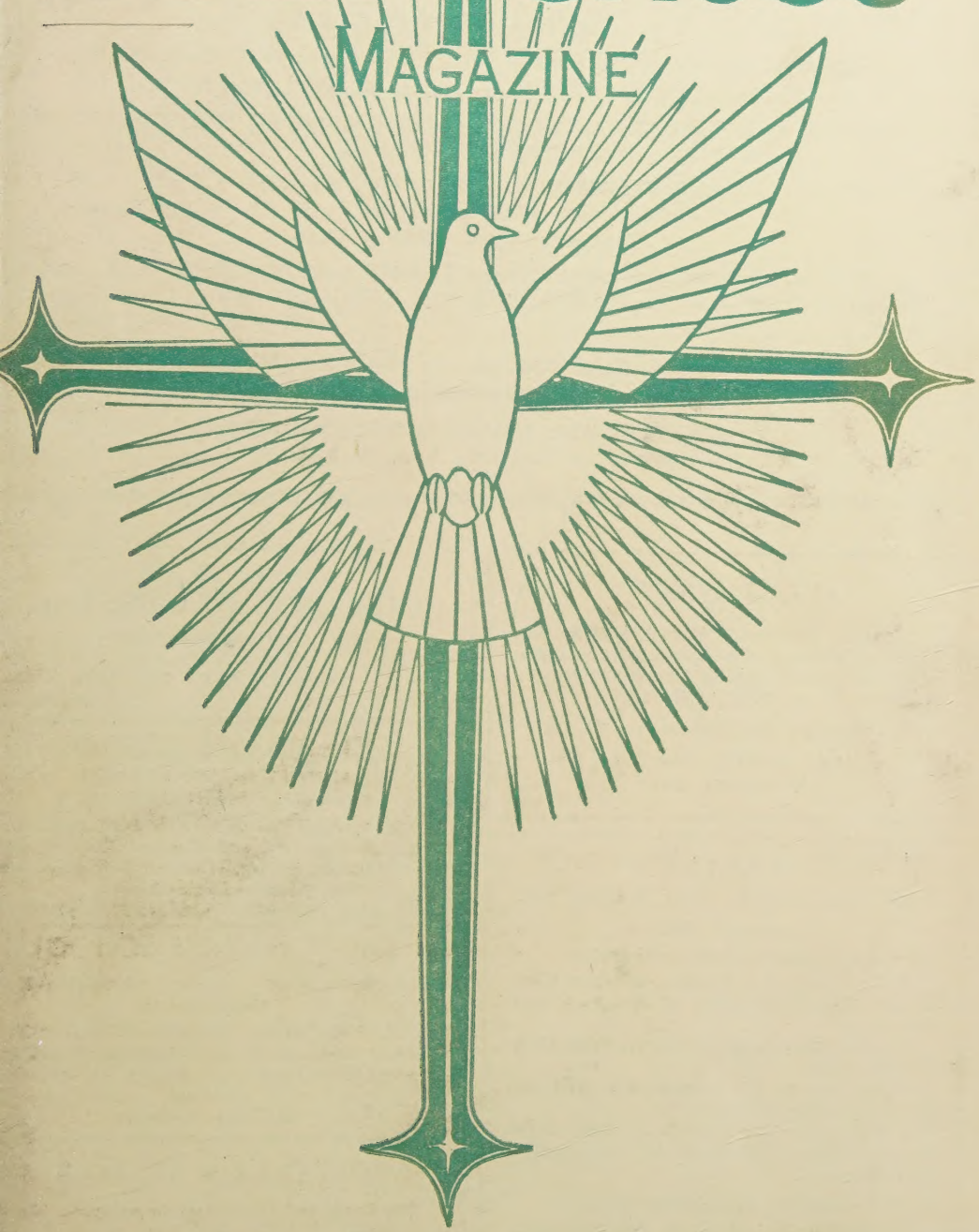


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# THE HOLY CROSS MAGAZINE

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# The Holy Cross Magazine

Published Monthly

By the

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January, 1956

CONTENTS

RELIGION, THE ARTS, AND THE BABE OF BETHLEHEM .....	3
<i>By Homer F. Rogers, Professor of Pastoral Theology, Nashotah House, Nashotah, Wisconsin.</i>	
A CONSECRATED VOCATION .....	8
<i>By William Harris, O. H. C.</i>	
THE LAYMAN'S PARADOX .....	12
<i>By Mary Jane Mann, Chapel Hill, North Carolina</i>	
MORE ACCURATE WORDS .....	13
<i>By John S. Baldwin, O. H. C.</i>	
THE SUPERIOR'S LETTERS FROM AFRICA .....	19
<i>By Leopold Kroll, O. H. C.</i>	
BOOK REVIEWS .....	25
<i>By Sydney J. Atkinson, O. H. C.</i>	
THE ORDER OF ST. HELENA .....	27
THE ORDER OF THE HOLY CROSS .....	27
ORDO .....	29
PRESS NOTES .....	30



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BROTHER GOUVENEUR, S.B.B., IN THE CHAPEL OF ST. BARNABAS' FREE HOME



# The Holy Cross Magazine

Jan.



1956

## Religion, The Arts, And The Babe Of Bethlehem

BY HOMER F. ROGERS

Throughout most of human history religion and the arts have enjoyed the happiest possible relationship, religion has been again and again the fecund mother of art, and art the delighted and loyal handmaid of religion. Whenever there has occurred this harmonious union of religion and art we find that both have been popular, in the sense that they were taken for granted and taken seriously by the common man. People felt about them as people today feel about big league baseball, the stock market, and party tricks.

This combination of religion and art with popular interest, whenever it has occurred, has been an exceedingly fortunate one. The word *hieroglyphic* is eloquently suggestive of the influence of Egyptian religion on Egyptian art and culture. In Greece, from the Iliad to the Parthenon, art was preoccupied with and inspired by religion; and as popular art, and great art. Within the Hellenistic world, music developed gradually out of the pious chanting of the choir offices by thousands of nameless monks in hundreds

of scattered monasteries; the loving and painstaking illumination of thousands of manuscripts grew bit by bit into the art of Giotto and Michaelangelo; and architecture reached perhaps its greatest achievement when thousands of common artisans and craftsmen swarmed like ants over the fabrics of the slowly growing Gothic cathedrals. This combination of piety and the loving labor of common men has ever been the matrix out of which great art has been born.

Whenever religion and art and the man in the street have been separated from one another the result has been tragic for all three, for there is a natural affinity between them which has its roots deep in the basic nature of humankind.

There can be no doubt but that at the present moment, and for some centuries past, there has been an awkward estrangement between religion and the arts. When there has not been between them an open hostility, there has been, at best, only a rather strained and formal friendliness, as when two strangers are thrown together by chance and have to make polite conversation. And it is not al-



together without justice that both religion and the arts are regarded by the common man as something alien and esoteric, the special province of long-haired professionals. All too often both the theologian and the artist have taken a curious kind of professional pride in the isolation of their crafts from the stuff of common humanity.

All this is not without reason. A glance at the history of the past four or five centuries reveals with painful clarity why the parson, the poet, and the plain man are strangers to one another today.

Standing as we do at the end of an era, insulated from the events by the softening, mellowing effects of the passage of the centuries, we are in a position today to examine without passion or prejudice that amazing cataclysm, religious, social, and economic, known to history as the Reformation. It is precisely here, at the beginning of the modern era, that there are to be found the root causes which have driven asunder the natural trinity of man's worship, his art, and his daily work. When the smoke had cleared away and the new social institutions had taken form out of the flux of the transition from feudal society, four dominant ideas emerged, four basic fallacies, which have characterized religion down to this day and have caused its isolation from art and from daily life.

First, the religion which emerged at the Reformation was individualistic. Christian worship originally had been intensely corporate. Each worshipper had had his part to play in a concerted, liturgical action of corporate praise and thanksgiving to God. During the barbarian invasion and the confusion that followed, when the common use of Latin was declining and the Romance languages had not yet been born, the Church of sheer necessity continued to worship in Latin. All else was patois. Perhaps it was hoped that in time Latin would be restored to common use, as it continued to be the common medium of the literate. This never occurred, and the man in the pew, muted, voiceless, prevented from participation in the common liturgical action, became a spectator to an action performed by a religious professional, the priest, and turned more and more to private devotions during Mass.

This inevitably produced the second characteristic of Reformation religion. Primitive Christian worship had been God-centered, an action performed by the worshipping community toward a common focus, the altar. It was necessarily objective, realistic, active, and external to man. Medieval worship in Western Europe, because it was individualistic, became something internal and subjective and private to the worshipper.

It is easy to blame the Latin Church, difficult to say what else she could have done. At any rate, sixteenth century religion was individualistic and subjective. The reforms were all raised in this atmosphere and never questioned it. Reformation Christianity continued to be a passive, interior, individualistic sort of thing and has remained to this day. The modern Christian is vaguely largely preached at, prayed over, and so on, rarely has a chance to enter actively in the objective liturgical action of a worshipping community. He is inclined to judge the value of worship by its effectiveness in producing in him a satisfying emotional state, and usually he condemns it as largely ineffective.

An objective, cooperative, communal action requires a medium of expression common to all the participants. Now art in its forms is primarily a medium of expression. When the common man became a spectator instead of an actor in worship, the religious use of art was confined to a professional performer. Today religious art has turned out of a factory on a mass production basis, church music is in the hands of a professional choir. As a result our churches are ugly and inartistic, our church music more fitted for the concert stage than for worship, and the common man is unmoved by any artistic impulse. To be sure there are great artists today, but Church vestments and building committees will settle for something "just as good," but cheaper.

The third fallacy derives logically from the first and second. Primitive Christianity thought of worship as the active expression of man's approach to God. Reformation Christianity thought of worship as the Church's appeal to man. The primitive Christian went to church to express in corporate action his deepest love and long-



God. The reformed Christian went to church to be edified. At the Reformation worship emphasis was transferred from liturgical action of the congregation to sermon of the minister. It is perhaps very natural that a people who had just discovered printing should attach a disproportionate importance to "the word." The reformers made their entire appeal on the basis of reason and argument, scorning the subtle but persuasive appeal to the poetic and imaginative in man. With the sword of logic they sought to slay what they called superstition, most of which we today would simply call art. Countless irreplaceable masterpieces, paintings, tapestries, statuary, stained glass, organs, wood carvings, were completely destroyed by this ruthless logic. In a fascinating historical paraphrase of Christ's words, "They that take the sword shall perish by the sword," this same severely logical type of Christianity was destroyed in the eighteenth and nineteenth centuries by the logic of all things, rationalism. The third fallacy, then, was this literal minded rationalism which refused to admit the value of the appeal to the imagination.

The fourth fallacy follows almost inevitably from the third. It must be remembered that the Reformation was a reaction, not to the austerity of the Middle Ages, but to the pomp and luxury of the Renaissance. It was a reaction, and reactions are seldom moderate. In the general house cleaning which Europe received in the sixteenth century the severely logical reformers took the obvious and simple course. But truth is never so obvious and simple. In their righteous zeal to purify manners and morals, the reformers sharply separated spirit and matter, set up a philosophical dualism which identified matter with evil and spirit with good, and made it thereafter impossible for man to use anything so fleshly and earthy as music and art. These were of the world, of matter and therefore of the devil. They appealed to the senses. They were to be religiously avoided. Only painfully and indirectly in these latter days has popular religion begun to woo the artist and seek his aid in worship.

Art, worship, and the common man have followed their separate ways with little reference

to one another. The result has been terrible to contemplate. Art has been deprived of an adequate and worthy subject matter and left without a popular audience and a vital message. It has even become artistic heresy in some quarters to suggest that art should have any message. The arts have indulged more and more in arid self-cultivation, gone in for art for art's own sweet sake, and have become increasingly trivial and irrelevant to any significant reality. Worship, deprived of the legitimate and indispensable service of art, has become drab and flat and uninspiring; and clergy are found who will resort to the cheapest and most vulgar theatrical tricks to revive the congregation's waning emotional warmth. The common man, immunized by his secular, utilitarian education against all but the most superficial approaches to reality, has been rendered all but incapable of appreciating the subtle but profound realities apprehended in religion and art. It is a truism that in modern society our spiritual development has not kept pace with our scientific development, and that we are threatened with universal self-destruction in atomic warfare.

For the sake of vital art, for the sake of true religion, for the sake of common humanity, some means must be found to restore the unity of art, worship and daily living.

What has the Babe of Bethlehem to do with all this? Precisely everything. If it was faulty thinking that started humanity on the road to the present sterile conditions, it will only be by right thinking that sanity and balance and creative living can be restored. The Incarnation of God in the flesh of the Babe of Bethlehem is the one event in history which contains a clue to the meaning of history, the one fact that makes all other facts make sense. It has always been the doctrine of Christianity that at the first Christmas God became not a man, but Man. It is precisely because what lay in the Christmas crib was actually *common humanity* eternally united with God that the right understanding of Christmas provides the solution to the problem of vital relation of art, worship, and work. And we today are in a most fortunate position to do something about it.





FLIGHT INTO EGYPT  
BY COSIMO TURA  
METROPOLITAN MUSEUM

It is not that we today are any wiser than the men of the 16th century. Had we been living then we should doubtless have been carried away by the popular enthusiasms and passions as they. But we are not living in the 16th century, and we can see the fruits, or rather the fruitlessness, of their fashions in thought. Historical and critical scholarship has provided us with the tools and data denied them. There is before us an almost unparalleled opportunity to restore and rebuild on more solid foundations. Time has freed us from the passions and shibboleths of Reformation controversy. The study of comparative religion has given us more sympathy than they had for primitive and pagan religions, a deeper insight into the realities which underlie cult, code, and creed; realities based on things deep in human nature. The study of Christian antiquities has revealed in the primitive Church a theological insight far more profound than was ever suspected by the reformers. They were trying to restore "New Testament Christianity." Through no particular fault of their own, but because of the inadequacy of their data, they failed in their attempt. Today we are in a position, through no merit of our own, but because of more adequate data, to succeed where they failed.

There is in all men, the least and the greatest, the savage and the sophisticate, the

sinner and the saint, a restless longing for wholeness, fulfillment, self-realization, a nostalgia, a homesickness for a home never known, a divine discontent which no earthly joy can satisfy. Call this what you will, it is common to mankind; and it is the basic stuff of which religion is made. It is the same kind of feeling which the love-sick adolescent boy feels for the girl he has never met but someday hopes to marry. No earthly love no conjugal bliss, ever seems quite to satisfy this longing. Perhaps that is why the greatest love stories are stories of unrequited love. Mankind is in love, and that love is religion.

The lover feels an irresistible impulse to do something about his love. When the universal longing to love and be loved is focused upon the idea of God as its object, what the love does is called worship. Worship is mankind making love to God. Worship is to religion what courtship is to human love. This is true of any religion which is spontaneous and natural and which springs out of the elemental experiences of humanity.

What is distinctive and unique about Christianity is what is commemorated in Christmastide. All religions everywhere have known that men were seeking union with God. What is revealed for the first time at the first Christmas is the startling news that God is seeking union with man. "Here is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins." The revelation of God in the perfect manhood of the Christ is not only the revelation of God's prior love for man; it also provides man for the first time with an adequate *object* for his own love and a particular *focus* for his worship.

Since this universal love-longing out of which religion grows is common to mankind, worship must of necessity be social. Christianity is not the exclusive possession of any man. Worship, to become something vital, must be something shared. Furthermore, since the lover always seeks to lose himself in the rapt adoration of his beloved, to reach out for union with the beloved, worship must be active, objective, extroverted. It is not the passive enjoyment of the beloved; rather it is an active giving of oneself to the loved. It is not something experienced, rather it is something done. As a corporate social action, worship will require a common



ium of expression. It will employ the  
 since the lover, by that same inner im-  
 ion, must bring gifts to his beloved,  
 ship must be centered about some act  
 corporate offering; that is, it must be  
 ificial. This we find to have been pre-  
 nently characteristic of the primitive  
 istian Eucharistic worship. The Eucha-  
 is nothing less than the adoring approach  
 mankind to the repeated descent of God  
 time and space. As the Magi brought  
 gold, frankincense, and myrrh to the  
 in the cradle on that first Christmas,  
 the Christian worshipper will bring his  
 very best to God on the altar. And  
 best will include the best of his art.

since the lover delights to deck his be-  
 d with silks and satins and jewels, since  
 lover insists upon singing love songs to  
 beloved, *worship must employ all art*  
*is*. Music and hymnology in worship is  
 ing but man's corporate love song to  
 eternal Beloved. The worshipper will  
 rate his Church as the bridegroom will  
 rate his cottage for the coming of his  
 e. Turn the figure around and we find  
 ready used by St. Paul. The Church,  
 bride of Christ, will adorn and beautify  
 elf for love of her heavenly Bridegroom.

Mexico professional mariachis are often  
 l to serenade the young ladies. True  
 can never be content with this. The  
 lover will sing his own love songs,  
 gh he sings like a crow with catarrh.  
 gious art can only be popular art, the  
 of the people, and popular art will be  
 art. The lover can never be content  
 ffer his beloved other than his best.  
 gious art will be found striving after  
 ection, not for art's sake, but for the sake  
 e Beloved.

perhaps the best way to sum it up is to  
 that in primitive Christian worship, in  
 real and vital worship, God, not the  
 regation, is the audience. Worship, then  
 be active and expressive, it must be  
 l, and it must employ and embrace  
 fully and gladly all the arts. And art  
 rejoice in such employment.

however, even that does not exhaust the  
 ing of Christmas for worship and art.

We may say that God became a human  
 baby in order that we might know Him, in  
 order that we might take Him into our arms  
 and love Him. But He became a human baby  
 in order that *He* might embrace in His own  
 everlasting arms all of human life. The In-  
 carnation, as a doctrine, means the essential,  
 organic union of spirit and matter, in time  
 and throughout eternity. For the Christian  
 there can be no dualistic separation of spirit  
 from matter, religion from daily life. Be-  
 cause God has lived a human life, all of life  
 is sacred. Because God had a mother,  
 motherhood is sacred. Because God wore  
 clothes and ate breakfast and had friends  
 and knew pain and death, clothing and food  
 and friendship and pain and death are holy  
 things, touched and transformed by the fin-  
 ger of God. The Baby in the manger of an  
 Oriental stable means God's intimate care  
 and concern for all earthly things.

The only adequate response to such a love  
 is the employment of the combined talents  
 of all sorts and conditions of men to produce  
 one universal, concerted, corporate action  
 of praise to God. Worship, then, breaks out  
 of the church and overflows into the shop  
 and the office, the kitchen and the conserva-  
 tory, the classroom and the barnyard. Every  
 honest work, performed with integrity and  
 devotion, becomes for the lover an offering  
 to his Beloved. All human life is sanctified  
 and glorified simply by being thus related  
 to worship. The meanest chore becomes  
 an occasion for loving communion with God.  
 Art need not be specifically religious art to  
 be an offering to God, but the artist must  
 be a lover, and the art an offering. If a  
 society were motivated by this passion to  
 offer itself in love to God, everything in that  
 society would be a work of art and an act  
 of worship, and there would occur neces-  
 sarily a perfect blending of worship, art, and  
 daily life.

Perhaps it was something of this vision  
 of a redeemed humanity forever answering  
 back in love to God's loving offer of himself  
 in Christ which prompted the angels above  
 the Judean hillside to sing together that  
 first Christmas night, "Glory be to God in  
 the highest! On earth, peace! Good will  
 toward men."



# A Consecrated Vocation

By WILLIAM EDWARD HARRIS, O.H.C.

Many thousands of people do not know of the splendid and devoted work being carried on amongst God's sick and poor at Gibsonia and Erie, Pennsylvania by the Brothers of St. Barnabas, who are a Religious Community of the Episcopal Church.

The beginnings of this truly noble work were very small, even to say insignificant in the eyes of man. As all great works are the result of the vision of one individual so the Brotherhood of St. Barnabas and their Homes had its beginnings in the mind of one man, Gouverneur P. Hance, S. B. B.

Brother Gouveneur tells us himself that in the year 1896 it was his custom to go to Calvary Church, New York City at noon to pray for guidance as to some work that he could do for God. After praying for some months a voice said to him: "Why don't you stop praying and go and do something?" This was certainly practical advice. So getting up from his prayer with God and with but a dollar in his pocket he gave up his job which left him stranded and with no Christian work to do. He tried to see the Bishop of New York without avail, though his arch-deacon and clergy did look him over and asked: "What do you want to do?" "I don't know." "What have you done?" "Nothing!" "Naturally, I was smiled upon and I haven't seen them from that day to this."

Soon after Gouveneur Hance came in contact with Col. James K. Bakewell of the Church Army who was visiting in New York. At his invitation he went to Pittsburgh and joined the Church Army on St. Paul's Day, January 25, 1897. His first assignment was at Braddock, Pennsylvania, where he worked for some months with the rector. His next assignment was to the Brotherhood Mission, which was located on Wylie Avenue near the Court House in the center of the great city of Pittsburgh. Gouveneur says: "I labored there, finding my money from the offerings that came into the mission at the evening service. The offerings would vary from ten cents on up to a dollar. I remember once the saloon-

keeper next door came in and put a dollar on the plate and I bought a piece of steak. I was cooking my meals in the cellar of a building where there were rats and cats. There would be anywhere from 25 to 50 rats watching every meal I ate. As I went to get the salt I heard a rustle, and looking back I saw my steak going through the partition. The rats had grabbed it and ran away with it. I grabbed one end of the steak and the rats the other—so I got a piece and the rats got a piece."

Another time he writes: "I had just a few cents in my pocket, and I was supposed to entertain a few of the Church Army people for breakfast who went to the early service at Trinity Church on Sunday morning. I had bought a dozen rolls and set them at the foot of the staircase. I left to get something and when I returned in five minutes every roll was gone! In the meantime I went to hold an open-air service and a man gave me fifty cents, saying that he was going to a show but would give it to me instead. In that way I had sufficient money to buy more rolls."

This was the beginning of a new work for God. The Church Army Authorities did not think Gouveneur Hance much of a success but did have faith enough in him to send him to Carnegie, Pennsylvania to hold a little mission. There Gouveneur worked for some years when by chance he read a book, "*Have Faith in God*" by Cullis of Boston. This gave him the inspiration to open a home for convalescent men. In the year 1900 a small Home was opened on Third Ave., Pittsburgh. There were three rooms—a kitchen, sitting room and a room used as a ward—four beds, a table, some chairs and no money BUT a great deal of Faith in God.

Business Houses and friends contributed the very necessities—one did the paperhanging, another gave the day-old bread from his store. It was at this time that Brother Gouveneur made a vow never to ask anything for money. It is still a rule of the Brother-



and not to ask anyone personally for money, though friends are asked for food, clothing,

begging is no easy job. Meat was evily harder to beg than any other commodity. One butcher turned on them and said: "Why don't you go to work for your living instead of coming around begging?" Sisters, Deaconesses and Salvation Army people were regular visitors and the butcher did not see the necessity of men starting out. This was quite disconcerting and embarrassed the beggars. This was a challenge. It was proposed to him that they would wait for meat for an hour if he would go and beg for an hour and see which one worked better. This brought a quick response in the shape of a roast of beef and faithful and generous friends amongst the butchers in the vicinity. The mission was supported in this way for three years begging from stall to stall while the various mercantile houses in Pittsburgh supplied most of their needs.

In the year 1907 Charles H. L. Pennington came to work with Brother Gouveneur. Charles Pennington persevered and has been a faithful soldier and servant of our Lord Jesus Christ throughout all these years. Brother Charles is now Superior of the

Brotherhood. With his vision, experience, faith and love for souls, the Brotherhood and the Work will go forward to new endeavors and the salvation of souls.

At the coming of Brother Charles the object of the work changed from convalescents to a Home for Convalescent and Incurable men and boys. Brother Gouveneur has stated emphatically: "It is a fact that the door of this Home is open without payment or patronage. The only key is poverty and suffering."

After some years in the House known as the Fox Place, the Brothers were able to get a much larger House in East McKeesport, Penna., known as the Wildwood Inn—a large frame building of forty-five rooms, surrounded by beautiful grounds and terraces. For some time Brother Gouveneur thought and prayed about this new venture. As they were leaving the Union Station in Pittsburgh, the realtors asked Brother Gouveneur what he thought of the property. Brother replied: "I'll have to pray about it." He then asked the men if they ever prayed. They were much confused wondering what prayer had to do with buying real-estate. One answered, "Well I am married," and Brother replied, "Well, if you are married



ST. BARNABAS' FREE HOME  
GIBSONIA, PENNSYLVANIA

086



you must have to pray. I am sure I should have to." With such faith and determination how could a work like this fail? God has indeed greatly blessed it as this thrilling story abundantly bears out.

On the twenty-fifth of October 1908, the men were moved into the new Home which was formally opened by the Bishop of Pittsburgh, the Right Reverend Cortlandt Whitehead, S. T. D. There the work continued growing until the present fire-proof building at Gibsonia was built. The mortgage of \$100,000 was burned on St. Barnabas' Day, June 11, 1922. This Home has room for about 125 patients.

Brother Gouveneur, the Brother Founder, died February 22, 1954. One who was privileged to live at the Home with him wrote: "I always felt that the Founder was a great man of vision and forethought. He loved lovely things and his main concern was that others would enjoy them too. His first thought was always of others, himself last. When large numbers of visitors would come he never realized at the time we were not fully prepared to feed them and as we were about to sit down I would whisper, 'We are not prepared for so many.' He would reply: 'Tell the cook to cut the meat thinner and water down the soup.'"

When Charles Pennington came to work with Brother Gouveneur his idea was to serve God and His poor in the Religious Life. It was then decided to form a Religious Community—saying Offices, wearing a habit and following customs pertaining to the Life of the Counsels. By the year 1910 St. Barnabas' Brotherhood was officially recognized and a written Rule drawn up. In 1913 three Brothers—Gouveneur, Charles and August, (since died)—made their Junior Profession to Bishop Whitehead and in 1919 Life Vows were taken. The Brotherhood of St. Barnabas was now established.

On St. Barnabas' Day 1921 George W. McCormick, who is now Brother George, S. B. B., became a novice. Throughout the years he has been a tower of strength to the work of the Brotherhood and an inspiration to hundreds with whom he has come in con-

tact. In fact it would be difficult to think of the Brothers without Brother George.

A new Home was started in 1921 at Erie, Penna., St. Barnabas' House-by-the-Lake with a capacity of about thirty-five patients. Still another venture was made in buying a tract of 145 acres of land across the road from the Home at Gibsonia, having on it a large residence, other small houses, barn and a large farm which has been fruitful in producing all the meat, milk and eggs used at the Home. It was here the novitiate was established. It is on this property that the new Home for the Brothers is being built.

It was always Brother Gouveneur's longing to have a separate Home for the Brothers. He never used the nomenclature of religious minded people such as a monastery or abbey. He was content to call a "spade a spade." Before he died it was a great joy to him to know that plans for such a Home were being considered. He made many suggestions. On St. Barnabas' Day, June 11, 1955 the corner-stone was blessed by Bishop Parrish of Pittsburgh. Since then the work progressed rapidly. The Home is built of brick and will provide accommodations for 20 Brothers, plus a maximum of 16 retreatants. The Chapel of the new Home is two stories high, having a gallery, with stonework interior and simple monastic furnishings. The rest of the Building consists of Community Room, Refectory, Office, Reception Room, Chaplain's Office and Utility Rooms. I was privileged to go through the Brother's Home last August and was much impressed.

About the year 1918 with the advice and guidance of Bishop Whitehead, the Brotherhood was developed into a formal Rule and Constitutions. The Brotherhood being engaged in caring for the sick poor in free hospitals and hospitals for convalescents and invalids, one may have the impression that the Brothers are engaged in nursing. In the Brotherhood is sometimes called a "nursing order." At the present time the Brothers do *not* nurse the patients. The work is carried on mainly by professional trained doctors, nurses, orderlies and helped by the patients who are able to minister in any way to those less fortunate.





PROFESSED BROTHERS' HOUSE AND NOVITIATE,  
GIBSONIA, PENNSYLVANIA

The work of the Brothers first of all is the living of the Religious Life, in "the consecration of their lives to the glory of God and the salvation of souls" as it is written in the Rule. The Brothers have founded hospitals and their work is to support, manage, direct and operate them as their eternal life which is the fruits of their consecrated lives. The Professed Brothers do the actual management and operations themselves, including the daily services in their chapels, prayer with the bed-fast and general pastoral work among the patients. The Brothers are in direct and constant contact with the social and institutional activities of the hospitals in which they work. In both Dioceses, St. Barnabas' Home is the only Home for convalescent and incurable men and boys to which various hospitals and other social agencies may turn. One can readily see that the demands made upon the Brothers are constant and heavy. The use of their Chapels is offered for Retreats for individuals or groups.

Here, then, is a great and blessed opportunity in the Brotherhood of St. Barnabas for the consecration of any layman who has a definite vocation to the Religious Life. One does not feel he has a vocation to the Brotherhood. None but laymen are accepted as postulants as it is strictly an order for laymen. If a man is accepted and perseveres he is given the title of Brother.

The external works of the Brotherhood provide tremendous opportunities for self-discipline and mortification as well as de-

voted service to one's fellowmen. There is a daily Mass and the rendering of the Divine Office in common. These with the meditations and instructions furnish tremendous helps in fostering and sanctifying the Spiritual Life of the Brothers. In the works and spiritual exercises there is an abundant scope for consecrated service and devotion to God.

Candidates asking for admission to the Brotherhood must be 18 years of age and not over 50, must make a visit of 6 months followed by a postulancy of 6 months. If accepted he is admitted to the Novitiate which lasts for two years, after which if elected to Junior Profession, he serves for two years when he is again voted on for Life Profession. The Superior is elected for a period of three years. In each House there is a Chapel where the Blessed Sacrament is perpetually reserved. A Chaplain is in residence at Gibsonia at all times.

The Brothers of St. Barnabas cannot be said to be in any sense making an "escape" from the responsibilities or the problems of the world today. Rather it is an advance post on the battle-line where men who have heard the call of God come to spend and to be spent in His Name, not counting the cost, but rejoicing in every opportunity of service for their Lord and Master Jesus Christ.

I have given a History of the Founding of the Brotherhood of St. Barnabas. The founding and establishing of the Order has been an interesting and thrilling experience

but none can fully realize this except those who were and are privileged to share in this great work. There is an urgent need for men to respond to the Call. Are there not many young men looking for a life's work such as the Brothers are doing who are willing to deny themselves and take up their cross and follow Jesus? All who read this and know any young or older men who may be interested will be helping in this great work by passing on this article to them. It may be that many souls in their younger days had a yearning to give themselves to

God in the Religious Life but for one reason or other could not answer the Call. NOW is your opportunity to fulfill that yearning by doing it 'vicariously' through another. All you have to do is to make it known. God will do the Calling.

Those who are interested can write to Brother Superior, St. Barnabas' Free Holy Community, Gibsonia, Penna. A pamphlet *Faith and Work* is published monthly and will gladly be sent free of charge to any one who desires it. Visitors are welcome at any time.

## The Layman's Paradox

BY MARY JANE MANN

"Lord, I want to be a Christian in-a my heart." These words from that lovely old Negro Spiritual express the longing in every Christian heart. For God has so ordered His human creatures that within each there is a deep desire for Himself. St. Augustine tells us that even "souls in their sins strive after nothing else but some kind of likeness to God, in a proud, preposterous, and, so to speak, servile liberty." (De Trinitate libri quindecim. XI v. 8.)

The perennial question of serious Christians in each generation is how the desire for God may be consummated. From Clement, Tertullian and Origen in the first centuries to such people as Evelyn Underhill, William Phillips and Pere Garrigou-Lagrange in our own day, men have sought after the way of perfection.

We are asking now—is there any special vocation for the Christian lay person? We must start with the honest recognition of what we are. It is not presumptuous to assume that if we have lived faithfully we have a special vocation to fulfill in the circumstances in which we now find ourselves. One contemporary error ought to be corrected. It is the popular theme of the Church—Protestant, that lay people are called to be Priests. It is the notion of the Priesthood of the laity. How this concept gained such stature is hard to fathom, but surely one of the greatest tragedies in the history of the

Church is this heresy which denies the corporate nature of Christ's mystical body in which different members perform complementary functions by being called to different vocations.

All baptised Christians have one great common call from our blessed Lord Himself: "Be ye perfect." To be perfect is to fulfill His purpose in creation. It is to love God so that we are united to Him forever. It is to come to the knowledge that God alone matters, and that all we can do is to offer ourselves in loving service to suffer the burden of His cross for our salvation and that of the world.

It is not an easy way. We have too easily deluded ourselves with platitudes about moral duties that we like to think of as uniquely Christian; but which are required to any civilized society. The call of Christ is a very different thing. Every man has a free choice between heaven and hell. No man can escape one or the other. The Christian way is much more than keeping certain moral laws. Pere Garrigou-Lagrange in *Three Ways of the Spiritual Life* states it well—"In the ways of God, he who makes no progress loses ground. The Child who does not grow, does not remain a child, but becomes an idiot. So the beginner who does not enter upon the way to proficiency will, if he ought to, does not merely remain a beginner, but becomes a stunted soul."



Thus the lay Christian has an incumbent possibility to daily growth in prayer, in friendship, in study, in mortification, in overcoming the Enemy and all the temptations that beset him. But this growth is not by our own strength. He must be transformed and made a new creature so that with St. Paul he knows it is not by his strength that he does anything, but it is Christ who dwells within him. For all this Holy Communion is central. It is hardly necessary to say how important it is to communicate often and only after careful preparation, and with periodic use of the Sacrament of Penance. In the Holy Mystery of our receiving the Holy Christ we are united to Him. We are recipients of divine grace whereby we have the power to grow in the Christian virtues in order that we may more completely know ourselves to Him.

It seems necessary in this "do it yourself" to remind ourselves again and again that we can do nothing of ourselves. But with the vitality of the Risen Christ dwelling in us through the Blessed Sacrament we can pray with Archbishop Francois Fenelon (1651-1715), "Father, give to Thy child that which he himself knows not how to ask. I do not ask either for crosses or consolations. I simply present myself before Thee. I tell Thee of my needs which I know not myself; and do according to Thy tender mercy. Heal me or heal; depress me or raise me up; fulfill all Thy purposes without knowing me. I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have

no other desire than to accomplish Thy will."

Since we are in the world we can certainly assume that God has work for us to do in His world. At our Baptism we were signed with the Cross, in token that hereafter we would not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto our life's end. This does not mean to retreat from the world, or to become detached from mankind. On the contrary laymen in the world must witness to the divine love of Him Who so loved the world He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life. While love of our fellow men is one of the hallmarks of a true Christian, we must recognize that Charity is the cornerstone of all Christian virtue. And here we face the profound paradox of Christian work. We must work to help our fellows overcome enslavement, poverty and suffering in order that they may offer themselves in complete submission to God in servitude, poverty and suffering.

The vocation of the lay Christian can be summed up rather simply. It is to take up his cross daily and follow Christ through suffering and death. It is not that we attain a high degree of sanctity, but that through a disciplined life we become more and more at one with the will of God. It is to have that holy joy of coming ever closer to the Heavenly Father in the wonderful anticipation of dwelling with Him forever.

## More Accurate Words

BY JOHN S. BALDWIN, O.H.C.

*More than Words*, Junior high school source book, Seabury Press, \$1.45.

This is a capital idea. Disputes arise and tempers flare chiefly because we neglect to find out what our opponents mean by their words. If this book helps us understand each other better, it will do the Church a service. In many of its explanations we find ourselves in warm agreement. Even from those who challenge, we confess gladly that we have learned. But we feel in conscience bound to

raise a question: *Does the book as it stands speak the mind of the Episcopal Church?* Every page bears witness of sincere attempt to speak that mind. But it is one thing to try and another to succeed. The only book that *succeeds* in speaking for us all is the Book of Common Prayer. And between that Book and this book we note discrepancies at many points. In view of those discrepancies we submit that *More than Words* cries out for further revision. In the hope of contributing

to that revision, we offer the following criticisms and suggestions. We have done our best to make every one constructive.

Two points first that apply to the book as a whole:

(1) Give us *Gospel*, not *Law*. Clearly you meant to, but again and again you slip: you place the emphasis on *our duty* rather than on *God's gift*. Your article on *Acceptance*, otherwise excellent, is Law from beginning to end.

(2) State the Incarnation *plainly*. It is the heart and center of the Gospel. The Gospel is the good news, not just that God is nice, but that God became Man; not just that God loves sinners, but that He loved them enough to die for them on the Cross, and to come back from death to seek them

and give them His own new life. That is who was born and died and rose for us: God as well as Man—that is what we sinners need to know.

If you want the children to know the truth, do use *accurate words*. Words are only tools. The thing is to find tools that do the job. To find words that convey the *Gospel* cannot be twisted into conveying something else. Despite your good intentions, you never use unequivocal words. Your words are always open to mean something else. You never come right out the way the Creed does and say that God became Man.

But this is to cheat the children. Children have a right to know the Gospel. State it for them so simply and clearly that they cannot fail to grasp it. Until they grasp it, they will never know the love of God.



*Absolution*: We welcome the attempt to bring out its "social implications," but two points must be made clear. The first is that absolution and forgiveness are not identical: God forgives in many ways of which absolution is only one. The second is that, though an "accepting group" may help us to repent, and so to be forgiven, absolution as such can be spoken only by a priest.<sup>1</sup> So we suggest this: define *absolution* very briefly, perhaps just as "God's pardon spoken by a priest," but immediately add: "You will understand this better if you look up *forgiveness* too, and also read pages 157-8 in *The Faith of the Church*." Then under *Forgiveness* put your excellent illustrations of restoration to fellowship in the family and the gang, in place of the much-inferior example of the canceled debt. Add, if you like, that any honest confession helps break down the barrier of pride, and so makes us ready for fellowship. Finally if you must attempt to list God's ways of forgiving—can they be numbered?—do at least include baptism!

*Adultery*: If this must be defined for twelve year-olds, we had better define it as in the Bible. Otherwise youngsters may notice the

discrepancy and wonder whether we are really being frank. The Bible distinguishes between adultery (intercourse in which one party is *married to some one else*), and *fornication* (intercourse between the unmarried, *not married*). Having explained this, let us hasten to add, "God has forbidden *both*." We dare you to add also: "To understand this rightly, you should read what Jesus said in Mark 10:2-12." It might not be amiss to add still further: "God has forbidden any other deliberate use of intercourse contrary to its purpose."

*Angel*: Please read our comment under *Devil*.

*Almighty*: Excellent, but one point is missing: God can do all He *wills*, but cannot do evil (e. g. anything cruel, deceitful, or mean) because He could never *will* to. This is the more important because pardonably, you have not tried to define "Holy."

*Apostle*: Certainly it means "messenger and witness to the Resurrection," but is that all? You yourselves quote the passages which our Lord commissioned the Apostles to baptize. Why not quote also the Synop-

<sup>1</sup>Technically it is the Church that absolves, but only a priest that can speak the words.



sages in which He commissioned them to celebrate Holy Communion, and the Johannine passage in which he deputed them to ask His forgiveness of sins? Since, moreover, the apostles proceeded without hesitation to confirm, anoint, and ordain, it is only reasonable to ask whether our Lord did not have commissioned them to do these things as well, even though His words are not recorded. Why not then sum up by saying: "Our Lord gave His apostles authority, not only to be His messengers, messengers and heralds, but also to act as His agents in giving people pardon and new life."

*Ascension*: Another point missed: He went up into heaven really and fully *human*. In His body, though transformed and glorified," was still genuinely human. This is crucial because it means that Jesus is still close to you and me: He understands us in a human mind and loves us with a human heart. To safeguard that, please beware of implying that He is present everywhere *as Man*, thereby throwing doubt on manhood being akin to ours. He is present everywhere *as God*: as Man He is in heaven and (mysteriously but really) in Holy Communion.

*Baptism*: It is *God* who makes the Church a family. "Belonging" only brings that close to *us*. And who on earth knows how the Holy Spirit *first* comes to your aid? Please also amend the sub-title to read "Member of *Christ*," and at the end add:—

But the Church is more than just a family: it is a living body—the Body of Christ. You and I belong to Christ, not as relatives, but the way your hand or foot belongs to you. He can use us just as you can use your hand. And just as your hand gets blood from you to keep it alive, so we keep getting life from our Lord. (see *Body* and *Member*) This begins when we are baptized. So we say that in baptism we become *members of Christ*.

*Belong*: Please add this: But in Christian language *member* means more than "one of a group:" it means *part of a human body*. In our comment on *Body* and on *Member*, you will see something new about belonging.

*Bishop*: Amend the subtitle to read: a minister who has power and authority, not only to speak and act for our Lord, but also to pass this power on to other men. (This is the "specific difference.") And why not include here, rather than under *Confirmation*, your vivid picture of "sixty bishops, one behind the other?"

*Catholic*: It is indeed puzzling to give three definitions no two of them consistent, and then not even say which is best. Neither does "universal" throw much light: mosquitoes too are universal, and so is mumps. The light comes when you study the rest of the Prayer Book definition (p. 291). It applies *Catholic* primarily to the *Church*. That Church is composed (p. 290) of those who have been *baptized*. In order to be baptized, the candidate must declare (pp. 276-8) that he believes all the Articles of the Christian Faith, as contained in the Apostles' Creed. Is not the inference plain? According to the Prayer Book, a Catholic is a baptized person who believes *all* the articles of the Creed. To say that is not to pass judgment on anyone else, but simply to tell Humpty Dumpty what *we* mean by the word. After all, if everybody's Catholic except the devil, the word doesn't mean very much. For a subtitle, we suggest either "all the Gospel, for all people, for all time," or "What has been believed everywhere, always, and by all."

*Christian*: We note with approval your quotation marks around "Christian" (civilization). But is it helpful, even for fun, to include a view so quaintly out of date? The paragraph numbered 2 is needlessly weakened by its last question. Both 2 and (still more) 3 place the emphasis on *our* effort instead of on *God's* grace. In other words they are "law" rather than "gospel." In gospel the chief actor is always God.

*Church*: So it isn't truly part of Christ's flock if *you* don't "feel at home?" And is it limited to "Christian people *in the world*?" Instead of "The Jews in the O. T. gathered . . ." why not "Before Christ came, the Jewish people were the Church?" Under *One*, why not, "A family is still a family even if some of its members have quarreled and will not speak?"

Either in place of the fourth paragraph, or just before "the creeds, say," please insert: "The Church is not *just* a great Family. It is also a *living body*—the Body of Christ. We belong to our Lord, not just as brothers and sisters, but the way your hand or foot belongs to you. Just as you use your hand or foot, so—if you are willing—our Lord can use you. Just as your hand or foot would die if it were cut off from you, so we would die if we cut ourselves off from our Lord. (If you look up our comment on *Body* and on *Member* you will understand this better.)

"Just as you turn your body this way and that, so Jesus guides His body, the Church. He guides it from inside by the Holy Spirit working in our minds. And he promises that, because of the Holy Spirit's



ST. JOHN CHRYSOSTOM

guiding, *the whole Church* will never be wrong. So you and I can trust our Church. And even if some of our Church's teachings seem to us strange, we can be sure that when we have a chance to study them, we shall find them to be true."

*Circumcision*: This reminds us also that Jesus, besides being *God* in the full sense, that word, was also really and fully *human*, just as human as you and I, and *so He saves* is today. If this seems obvious to you, please read what we said under *Ascension*.

*Confirmation*: Please amend the subtitle to read, "the Laying on of Hands by means of which we receive the Holy Ghost." And instead of "assures us" (that God will strengthen us) read "prays."

An artistic friend objects strongly to the picture as suggesting that bishops are "kindly, ineffectual, harmless," and that only a *little* boy would be confirmed. He suggests turning the picture around, showing a strong young athlete, flanked by other young athletes, and (for the bishop) just a pair of hands.

*Conscience*: This is the finest treatment in children's language, that we have ever seen. Please make it still finer by pointing out that Jesus, though He felt our every temptation to the full, yet, because He was also really *God*, *could not* have yielded: you could not imagine Him *wanting* to go against His Father. (See our comment under *Almighty*.)

*Covenant*: The illustration from Tom Sawyer is very apt. But please make clear that the covenant at Horeb was no mere device invented by Moses. In this, as in the Mighty Acts of old, the initiative was with *God*. He *gave* the Promise and took Israel for His own. This will stand out still more clearly if you go directly from the sacrificial feast at Horeb to our Holy Communion.

*Creed*: Please bring out these points to (1) It pledges our allegiance to *God*, beyond and above any and every group. (2) It does not even mention what *we feel*, but only what *God did*. (3) It stresses that He who was born and died and rose and ascended is really and truly *God*. (4) Though



ith is "more than words" it is *expressed words*. (5) Those words are crucial because by inference they *describe God*—to scribe Him falsely is to set up an idol. (6) Before we could be baptized or confirmed we had to say we believed, not *part* the Creed, but *all*.

*Cross*: Nothing about what Jesus accomplished by dying on the cross? (Your "see" references help, but not enough: at least include *atonement*.)

*Death*: That we are different from God "that we are mortal" takes the prize for understatement! But what really burns us is your being so timid. Do you *want* the children to be afraid of death? If not, then shine on the light! Tell them frankly how death "came" to men. Tell them that "after death comes judgment." Tell them how a Christian gets ready to die (BCP p. 313). Tell them about the "continual growth" of those who die forgiven. Tell them about the Place of Meeting. Tell them, not only about "immortality," but about the resurrection of the *Body*, and about the communion of Saints. None of these things will frighten a child—unless he sees that they have frightened you. The way to keep people from being afraid is to tell them the whole truth.

*Devil*: To be true to the gospel you'll have to be simpler and bolder. We suggest: (Title) Devils are angels who rebelled. (Text) A devil is not a little red man with horns, a tail, and a pitchfork. Pictures like that are almost as silly as weak-looking angels with wings. Neither angels nor devils can be seen. They are invisible spirits who have no bodies. According to the Bible, God created them all, so of course they are all good. But some of them, when they saw how wonderful they were, instead of thanking God, turned proud and refused to obey Him. God respected their choice and let them go. He would let them come back if they were willing, but they are too proud. They blame it all on God, and they get revenge by spoiling *us*, because they know God loves us. They cannot force us

to sin, so they work by clever deception.

Is this Bible account a parable like Adam and Eve, or is it true like the stories about our Lord? Here are some reasons for thinking that it is true:

(1) How is it that innocent people suffer from volcanoes, earthquakes, storms, floods, droughts, etc., which no human beings cause? (2) How is it that a crowd will often do wicked things, such as lynching, that no individual in that crowd would dream of doing? (3) How is it that evil all over the world seems to work together just as if it had all been planned by one very wicked "brain"? (4) Many of our temptations come from our own lower selves—from the badness in us. But where does that badness come from? Not from animals, for they live just as God planned. Not surely from God. Then where does it come from? What first led human beings to turn away from God? (5) Jesus, who certainly never had any badness in Him, was tempted—in fact He was tempted more than anyone else before or since—by whom? (6) Jesus Himself talked about angels and devils as if He believed they were real. He was God, but He was also really human, and no human mind, not even His, can know everything. So it *is* possible that we know more now than He did then about *some* things, for instance, about science. But how much chance is there that we know more than He did *about a matter of religion*? (7) Jesus promised that God the Holy Spirit would always guide His Church. How is it then that the Church has believed in angels and devils for nineteen hundred years?

*Easter*: This is pitifully feeble. Karl Marx too is a living power in our world now—to our regret. Certainly Easter is not a story about a man who "did not die." Who ever said it was? What the gospels tell us is that Jesus *did* die, and on the third day came to life again—objectively, really—and was thereby shown to be not only Man but also God. This is the faith for which the apostles lived and died. This is the faith of the martyrs. This and nothing less is the faith of the Episcopal Church. We call upon our authors to express here what their Church believes. Please include at

least these points: (1) that Jesus really *died* (2) that He really came to life again in His *body* as well as in His soul; (3) that His body after rising was in a new *condition*, able to appear and disappear and to do other things that our bodies at present cannot do; (4) that His body was, nevertheless, real—"Handle me and see"—a genuine human body. These four points are reasonable, of course, only if our Lord, besides being human, is also really, genuinely God. It took the disciples a long time to see that, but when at last they saw it they were glad.

*Faith*: Amend the subtitle to read, "God's gift of power to trust Him." Then develop the truth that it is His gift, not our achievement. Otherwise your excellent article is Law instead of Gospel. At the close add: "A test of our trust in God is our confidence in His Church, that He promised to guide, and especially in the Church's teachings as summed up in the Creed."

*Fellowship*: As it stands this too is Law instead of Gospel. All genuine fellowship comes from God. The mutual love of Father and Son and Holy Ghost is its supreme example. Next comes the fellowship of Christ and His members—the Communion of Saints. Then God's earthly shadowing of that in the love of father and mother and children. Last of all our voluntary groups. Begin at either end, but be sure to make it all come from God.

*God*: Amend the subtitle to read, "the Personal Being who created the universe, redeemed mankind, and sanctifies His people."

*Good*: Here too, if this is to be Gospel, you must make clear that goodness comes from God.

*Gospel*: The opening definition would apply equally well to Judaism, Mohammedanism, indeed most other religions. But these, however much of truth they may contain, are essentially law rather than gospel. The gospel is the good news that for us man and for our salvation He who was very God of very God become also very Man, and gave His human life for us, and rose again from death. If you want a sub-title with a punch, say boldly: "The Gospel is the good news

that God became Man and died to save sinners." Of that Gospel we need not be ashamed.

*Hallow*: Please put quotation marks around "swear," to hint that it is not in proper meaning. Better still, treat it as a word to be defined.

*Heathen*: The God of the Bible, please remember, was incarnate. In fact, He was incarnate of a Virgin. The God of the Bible laid down His human life for us on the cross. After that He rose again with His body and took that body with Him into Heaven. In view of that, do you still want to say that those who do not believe in the God of the Bible are heathen?

*Heaven and Hell*: Your admirable words about "importance of our choices" need to be made still clearer. To this end we strongly urge you to separate Heaven and Hell after all God does! Then, under Heaven say first: "If the description doesn't thrill you, remember it is in picture language (apparently by a musician): heaven itself will sweep you off your feet." Then make clear that the "nearness to God" is not spatial—you could hate the person in the next seat—but *closeness as friends* (a better word than "love" because it emphasizes choice). Next, that intimate friendship with God is so overwhelming that *growth* is required before we can fully enter in—growth in appreciation of our Friend. Then—think that you Groupers missed it!—that intimacy with God involves also fellowship with all His other friends. Last, but certainly not least, that from start to finish God's friendship is His gift: we are "rewarded," not because we are so good, but just because He is. For a sub-title "Heaven is where we know and love God perfectly—or, 'with nothing in between.'"

Under *Hell*, say first: "The descriptions are pictorial and poetic, but hell itself is only too real." If you have ever walked past the town dump, you can guess what the mud and the smoke stand for, and the worms. You may even have had just a tiny taste of what hell feels like—if you have gone there by yourself and sulked. But the big point is that *God always respects our choice*: y



uld not try to force someone to be your  
nd if he didn't want to; if he didn't care  
come to your party, you wouldn't grab  
d of him and drag: neither does God.  
is pretty ungrateful to turn your back on  
d. It is still more ungrateful to turn  
r back on God and keep it turned. But  
ou do, God will respect your choice. If  
a slam the door against God and lock it  
l throw away the key, God will not kick  
door down.

if a person *dies* with God locked out, how  
py can he be? Well, what has he learned  
ike? And how many of those things can  
have, now that he has no body? What  
l it be like to go on craving what he can  
er have? How much fun will it be to  
with his own conscience? How much  
to live with other people whose hearts  
locked?

But how stupid to head that way when  
we have to do is open our hearts to God  
v!" For a sub-title: "Hell is locking  
l out for ever."

*Holy Communion*: We are all for trying  
say things so simply that children can  
sp them. But here we feel that the effect  
fallen short. In *Families in Church*  
(118-120) it is much more successful.  
th that for a model, won't you try again?  
ase also amend the sub-title to read, "The  
rament in which we receive our Lord

under the forms of bread and wine and offer  
His one Sacrifice to the Father."

*Holy Spirit*: This is particularly fine.  
Please make it still finer by showing that  
He works, not only through people, but even  
through material means—the water of bap-  
tism, the bread and wine of Communion, the  
oil for healing the sick; that He Himself  
"comes" in baptism, confirmation, and  
orders; that His message in our conscience  
*may* be a command, but is much more often  
a "counsel"—i.e. a suggestion, an invitation,  
a hint—so that our service may spring from  
love and not fear; finally, that He gives us  
a simple way to tell when *He* is speaking,  
and when it is just our own crazy selves:  
*the Holy Spirit is always consistent* what  
He tells the Church today will be consistent  
with what He told us at Nicaea and Chal-  
cedon; what He tells *you* today will be con-  
sistent with the Ten Commandments and  
with common sense. (And in your second  
paragaph should not "appears" be appear-  
ed?") And let the sub-title read, "The  
third Person or Self in the one God.

(to be continued)

Would you like to show this to your  
rector? When it is completed, would you  
like to have it in booklet form?

## The Superior's Letters From Africa

BY LEOPOLD KROLL, O.H.C.

Bolahun, Liberia,  
November 7, 1955

Dear Father Editor:

We arrived off Freetown very early Satur-  
day morning, the twenty-ninth of October.  
The *M. V. Aureol* was still tied up at the  
main and only quay, we had to wait until  
just noon before docking. So for several  
hours we just barely moved along but this  
gave us plenty of time to get a good view  
of Freetown. I was much struck with the  
fact that the city has grown since last I saw it

nine years ago, with all the new houses up  
on the hills back of the city. The main part  
of the city looks much the same except for  
one or two new buildings which could be  
seen from the ship.

The Two Sisters (Sister Mary Teresa  
and Sister Michael of the Community of the  
Holy Name) and I decided to have lunch  
on board rather than trust the accommodations  
of Freetown. While we were at lunch,  
Miss Colbeck, of the Annie Walsh School,  
came up and introduced herself. She had  
been sent out as our welcoming committee.  
We finally went ashore at one-thirty.

After hanging head about the possibility of getting the Monday train, she drove us to Bishop Jones' home where we fortunately found him in. When he heard our story, he offered to get a lorry from his brother and to meet us at the dock at four. So we went to the school and had a short siesta which was most welcome. Miss Pole then drove us back to the dock where we met Bishop Jones with the lorry and several boys to handle our things. Our trunks, boxes and packages were scattered all over the customs shed; so it took some time to get them all in one place. I didn't have any trouble with the inspector when I told him all my things were going through to Liberia and he just cleared them through without any further palaver. The Sisters, however, had declared several tins of biscuits and cakes and this seemed to require further investigation. So the Sisters had to get out the tins of biscuits, even though they explained that none of these was to be opened in Sierra Leone. There was quite some palaver over this until at last the inspector brought out a customs declaration form and wrote across it, "fourteen cases personal effects," asked one of the Sisters to sign it, and then tore up the other forms!

While this was going on I listened to another amusing palaver. One of the passengers, a Creole girl, had an ironing board in her baggage. The inspector, also a Creole, was trying to maintain that, as this was used with an electric iron, therefore it was an electric appliance and so would have to be assessed a higher duty! I didn't hear how this finally ended, but it gives an idea of what the palavers are like out here.

At long last we got all our belongings on the lorry. The Sisters then went back to the school, while Bishop Jones and I went on the lorry to the railroad station. We knew that it would be necessary to get our luggage stored there if we expected to get it on the Monday train. I never could have managed by myself but with the Bishop's influence the station master agreed to store it all for us.

As I think I mentioned in a previous letter, both Sister Mary Teresa and I had written to Father Parsell asking him to do

all that was possible and necessary for to get off on the Monday train. He had made reservations for me at the City Hotel and had sent in for railroad concessions. So I was able to get our tickets that first afternoon. There wasn't a room in the hotel; I had to stay in "the Annex." The conveniences there haven't improved much since I was first in Freetown in 1931: no flush toilets; only a basin of water in one's room; no soap, no mirror (I had to go out and buy both). The roof of a lean-to garage was right under my window and I had visions of some one very easily climbing this roof during my absence or during the night. I tried to figure out how to hold the windows closed but soon found that a large pane of glass was completely missing from one of the windows. So all there was to do was to trust to our Guardian Angels who did a good job. Except for a barrel, we got all the way through without losing a thing.

Needless to say, I got to bed early that night but, what with worrying about thieves and with people coming and going in the Annex most of the night, I didn't get much sleep. In the wee hours of the morning a watchman tried to wake up some one in a room next to mine and it seemed to take an endless time to get this done. I could still hear him pounding on the door and repeating over and over, "Make you turn on light so you no go back sleep." Eventually the man did wake up and got out so I could go back to sleep.

I got up for the 7:30 Mass at the Cathedral and had a short visit with the Sisters afterwards. The rest of the morning, after breakfast, I spent catching up on sleep (which, considering subsequent events, was a good thing). There is one thing to be said for Freetown on a Sunday and that is that it is really quiet. I forgot to mention that the Annex does have one bath tub and that with running water and a water heater. The meals at the hotel are not too bad and the dining room is kept reasonably clean.

I had to borrow an alarm clock from one of the teachers to make sure of getting up early enough Monday morning. At 4:30 I was rudely awakened by it out of a sound



p and so started what was to prove one of the longest days I ever hope to experience. The night before I had made arrangements with the hotel manager for a couple of boys to carry my loads to the station and, strange to say, they were on hand at that early hour. The watchman from the hotel across the street couldn't understand why I wanted to go to the station at 5:30 when everyone else waited until six. However, he did give me a pot of tea and some sandwiches for the journey. I did get to the station by 6:00 and then began a mad scramble to get our luggage weighed and on the train. Except for two suitcases of the Sisters and ten lighter pieces of my luggage, we had to transfer all the rest of our stuff from the baggage room at one end of the station 'way to the other end where the baggage clerk had his office. As I couldn't be in two, or even three places at once (for I had to take my personal luggage on the platform guarded by one of the boys), I just had to trust my fingers and hope for the best. After everything all the stuff weighed, the baggage was made out, and the excess cost figured, it all had to be moved about half way down the platform to the goods van. multitudinous movings!

By this time it was 6:15 and still no sign of the Sisters. Before this I had not had time to think about them, but now began to get worried. However, at twenty past

they showed up with Miss Pole, all of them out of breath. The person who was to have gotten them breakfast overslept! They were lucky to have made it at all. It is a good thing that Sister Mary Teresa has been out here before for she knew just what to do and where to go; so we and our belongings were on board in time. Sister had brought some "chop" (food) along and we bought bread at Waterloo which was very good. Strange as it may seem, there actually was running water in the one and only bath room in the first class carriage; so we were able to keep reasonably clean. This is a rather difficult feat since all the windows are open and the locomotive burns a very soft powdered coal! I thoroughly enjoyed the whole trip. The two Sisters have been wonderful traveling companions and weren't a bit of trouble—I only hope they can say the same for me!

As it had rained the night before, the road bed was not too dusty and it was a bit overcast all day; so the heat between eleven and four was not too bad. The trip was interesting; we were only a half hour late reaching Bo; Justin Manley (an old Bolahun boy) got on the train to see us at Kenema; the electric light would not work properly, but, as there was a fine moon, this did not matter much. At long last—11:45—we drew into the station at Pendembu, the terminus of the line, and I was never so thank-



CATECHUMENS IN PALAVER HOUSE

ful for the end of a journey. What was our relief and joy to see Fr. Gill and Bob Albert waiting for us. They had chartered a lorry and in no time, it seemed, we were on our way again. We stopped for a moment to have a cup of coffee with one of the white traders in Pendembu. At Kailahun we had a short delay where our passports and the lorry had to be examined by the Sierra Leone police. There is a lot of trouble in Sierra Leone over diamond smuggling; so all lorries which travel at night have to be inspected. If I remember rightly it was just three A. M. when we reached Buedu. Nasif Allie (a Syrian trader) and his wife were up to welcome us. They had a room all ready for the Sisters. Fr. Gill and I slept in the living room while Bob slept out in the lorry. Fr. Gill had brought Mass things with him; so we were able to have the All Saints' Mass at 8:30. By 9:45 we were all packed and ready for the hike to Foya Customs.

It was a joy to be on the trail again, doing that tight-rope act over the big log crossing the Keya River, being carried through swamps, climbing that steep hill out of the valley, greeting all the people along the way, and getting good and hot and sweaty. I really surprised myself when I found that it was still possible to step right along and not be out of breath after the first hill. Also I was surprised at the ease with which the Kisi language came back to me after all these years. We met Albert Boakai (former hospital dresser) at Lauwa and had some palaver at Foya Customs; so it was one o'clock before we were able to set off on that wonderful drive to Bolahun. The two Sisters sat in the front of the Landrover jeep with Fr. Gill who drove; Bob and I with Kohone and the mechanic and as many loads as could be squeezed in sat in the back. To me it was little short of miraculous that any motor vehicle could ever get over those roads and up and down those hills. Fortunately, the Landrover has foam rubber seats which helped tremendously to absorb the bumps. I thought that the main (*sic*) road was bad enough, but when we turned off for the Bolahun road I was still more astonished at the beating the car could take and still get through. At Kondo Bengu

Teacher Thomas Foday and the boys from Foya Dundu school were lined up to welcome us. They sang a couple of songs and made some speeches, and I told them how glad I was to see them. It was most touching and I did find it hard to say anything.

We stopped again just before the main road to send a boy on to ring the church bell and waited until we heard it ringing. I squeezed into the front seat and so we began our entry into Bolahun. We had hardly got beyond the market place when we met the first people from the town and Fr. Parsell on a motor bike. I was soon dragged out of the car and so walked the rest of the way to the church. Everyone, of course, wanted to shake hands. It will be a long time before I forget this welcome. We finally made it to the church which was really packed with people. After a Bandi hymn and some prayers, I just about managed to give all the people a blessing. Even though it is a rough trip coming in by jeep, it is an improvement over the seven hour hike we used to make. I wasn't a bit tired though I did feel the lack of sleep and was ready for bed soon after supper. And so ended a day I have been looking forward to for several months.

Wednesday, All Souls' Day, there was Solemn Mass at the church and it was a great joy to worship there again. After Mass I walked down to the hospital to visit the well-baby clinic. That really is a wonderful project and I will try to get more information and pictures of it. Later in the day Fr. Gill drove Fr. Taylor over to Kailahun Dundu where the latter is building several new school houses.

Thursday was Liberian Thanksgiving and Fr. Parsell had me take the Solemn Mass. It was quite an affair when all the people brought up their offerings of bananas, oranges, etc., etc., at the Offertory. That afternoon I went with Sister Elvina to see Mbalotahun, the leper colony. It was a great surprise to me to see what a fine town they have built: it is well kept and the houses are in good condition. What impressed me most is that these lepers seem to be a happy and hopeful lot in spite of their many hardships. After the God palaver they were given their injections or pills and, as each of



Sister tried to give me some idea of how my had improved since first coming for treatment. She does know how to handle these people and they all seem to have a great devotion to her. That evening Mary's daughter had a Thanksgiving dinner for all the mission staff at her house and it was excellent!

One of the first things Fr. Parsell asked me to do was to check over the Kisi Manual Gospels; so Tamba Songo and I have been working on this for an hour or so every morning. We are making quite good progress. We have gone through the Manual and the Catechism, but I doubt if we will be able to finish the Gospels before I have to leave.

On Friday Fr. Gill had to go to the airport to meet the Secretary of the Interior, Mr. Grigsby, and drive him to government headquarters for the Western Province at Mahun. There is a big palaver going on in connection with the elections of the Paramount Chiefs for the Bandi and Kisi tribes. On Saturday we (eleven of us) went up to Mahun too and met the Secretary, the District Commissioner and many other notables. Mr. Grigsby is a young man and seems to have a good understanding of native affairs. We had a most pleasant visit with the various officials and had lunch at Mr. D. C.'s house. As if this wasn't enough for one day, that evening I was invited to give a program given by the High School. This was held in the old church and lasted for an hour and a half. There were speeches, songs and dances. Festus Haley was the emcee and really did a good job of it. It was a great joy to me to see how those who had been only children when I left are now young men and women, able to express themselves with much poise and charm. I am really proud of them and so am much encouraged in seeing what can be done with these young people.

Sunday I preached at the Mass and gave everyone greetings from all of you at West Point. It was wonderful to preach here again; Tamba Songo and Vincent Haley were the interpreters and they really put themselves into it. I am hoping to get a record of this type of preaching. Later in the

day Fr. Gill had to go out on another trip and brought back rice for the schools. Incidentally, I am completely sold on this motor travel in spite of its hazards and difficulties. The small jeep is still laid up for want of parts; so the larger car is having to do all the work. I now have a theory that we should try to have an extra Landrover as it is just impossible to keep the same one going all the time. There is no chance for repairs and overhauling. I have already seen how essential a car is to get in loads from Buedu, to say nothing of what a help it is in getting around the country. Do you know that they have averaged a thousand miles a month just travelling over the few miles of road up here in the hinterland? Incidentally I saw the bush cleared from Buedu to Lauwa and it is hoped that the British will finish this part of the road in the dry season. This will make it all the easier to get in our supplies—providing the jeep holds up. So, if you happen to run across anyone with about \$3000 to spare, you might mark it for another Landrover (of course, this will have to be over and above our regular working budget)!

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November 16, 1955

The first three days of last week were spent in writing letters whenever there was free time. Each morning I am trying to give an hour or more to translating work with Tamba Songo. We are really making some progress and I have enough material on hand to type out to keep me busy for several days.

Tuesday evening I attended Sister Hilary's class for Kisi Christians. I rejoiced to see how many of them have persevered and how many of those whom I had taught as catechumens have been baptized. There were also new faces in the group. So it is more than evident that the work with these people is growing and that they are doing their best to be faithful Christians.

Thursday morning Fr. Gill and I drove over to Foya Kamara and made the trip without too much difficulty. Within the past

ten days there has been a decided let up in the rains which has made the road a trifle bit easier to navigate and the danger of getting stuck in swamps or on hills has considerably lessened. We arrived in good time to see a plane from Monrovia land. All the passengers were Mandingo traders. It seemed little short of miraculous that they had left Monrovia less than an hour before and had made a journey that used to take us a couple of weeks on foot.

I then left Fr. Gill, who was going to Mbabahun that evening, and walked to Foya Dundu. Somehow word got ahead that I was coming and so at Hondoning Teacher Foday and the school boys came to escort me to the mission compound. Someone certainly picked an ideal spot for the mission compound up on top of that small hill overlooking Kisi country. Fr. Taylor is spending some time at this station working on a new dormitory. It is about two-thirds finished and, as soon as they can get the rest of the window frames, it won't take very long to put up the remainder of the walls. I am discovering that there is always some bottleneck in whatever building is attempted. It was good to see Fr. Taylor again and to have a chance for a long talk with him. He seems to enjoy being off this way by himself and I must say I wouldn't mind doing it myself. There is a two-room monastery here; so we were quite comfortable. I slept in the cell while Fr. Taylor put up a camp bed in the combined living-room, refectory and chapel. We had the usual country meal of rice and chicken for dinner and I must say it was "sweet chop." After dinner we sat around for a long talk with Willie Twenty-Five (the catechist), Thomas Foday (the teacher) and Louis Momo (the cook). The next morning I said Mass in the School Chapel and gave a short talk to the boys. These outstation schools, except for the one at Vezala, are something new since my time; so I was thankful for this opportunity to see one of them in session. There are about 60 boys in school at this place and they seemed to be a happy and contented lot of youngsters. Thanks to the Youth Offering Funds, they are gradually getting decent school buildings. Later I met Fr. Gill and returned to Bolahun. But I am hoping to make an-

other trip to Kisi country to visit some of the towns where I used to preach.

Saturday evening I spent with the Holy Cross School boys and showed them the slides of the monastery and our other works in America. The Coleman light projector worked very well and I must say that it was a good investment. The boys were much interested and seemed particularly thrilled when they could pick out members of the Order who had been out here. They asked some very sensible questions about our life and work here so I was much pleased with the evening.

Sunday morning, instead of going to Holy Cross Mass, I visited the Kisi and Bani Hearers' classes and gave them each a short talk. Both these groups are large and it was good to see that we do have many men and women being prepared for baptism.

After these two weeks at the mission station I am much impressed by the happy and friendly spirit shown by everybody. I have been talking with all the staff members and all are working wonderfully well together. Fr. Smyth is particularly beloved by the people and he certainly is doing a marvelous job at the hospital. So there is much to be thankful for.

Faithfully yours in the Lord,

Leopold Kroll, Superior, O.H.M.



JEEP AT VEZALA



# Book Reviews

BY SIDNEY J. ATKINSON, O.H.C.

CHRISTIAN MARRIAGE, by Floyd Van  
uren. (Morehouse-Gorham: New York,  
5) pp. 182. Paper. \$1.75.

This is a revised edition of the author's  
former book *Outfitting for Spiritual Mar-  
riage*, which for many years was of inestim-  
able help to couples entering upon the tem-  
pestuous seas of matrimony. Now Dr. Van  
uren has brought his material more up  
to date and has added important features  
from his own wide experience in counselling.  
There is a surfeit of books these days deal-  
ing with marriage and sex. This volume  
has two good features: (1) it provides a  
positive Christian orientation; (2) it is em-  
phatically practical (e.g. the sections on finan-  
cial security and on etiquette for wed-  
dings).

COMMON PRAYERS, *Collected by*  
*William Hunt*. American Edition arranged by  
William W. Suter. (Seabury Press: Green-  
wich, 1955) pp. 182 with index. Cloth.  
\$1.00.

Three books of prayer collected by Hunt  
from various sources (not all Christian)  
have been available in Britain for some time.  
Now we are indebted to Dr. Suter, custodian  
of the Standard Book of Common Prayer,  
for bringing together in one volume the best  
of Hunt's works.

Prayer should not only be an expression  
of what we want—or think we want—but  
of what we should aspire to. There-  
fore it behoves us to launch out into the lit-  
erature of prayer: utterances of men and  
women of many times and climes, who spoke  
to God intimately and to whom God spoke  
personally. This book will raise the sights  
of our own prayer life.

THE CHURCH OF CHRIST, by A. L.  
Morehouse-Gorham: New York,  
5) pp. 104. Cloth. \$1.90.

In the September issue of the *Holy Cross*  
Magazine we reviewed Dr. Fairweather's  
*Episcopacy Re-asserted*, which was a  
sequel to *The Historic Episcopate* brought  
out last year by a group of Cambridge

scholars. At the time we said that Dr.  
Fairweather's book would not be the last  
word on the subject. The present volume  
under review substantiates that statement.  
It is a potent additional word on his complex  
subject of Holy Orders and the Nature of  
the Church, and complements Dr. Fair-  
weather's work.

Dr. Peck belongs to the same august in-  
stitution as the contributors to *The Historic*  
*Episcopate*, being Fellow and Librarian of  
Christ's College, Cambridge. Somewhere in  
his book, Fr. Fairweather hints that the air  
at Cambridge must have been much clearer  
in the days of the great Caroline divines.  
Certainly from Peck's book one is made to  
realize that that scholarly atmosphere does  
not tend to make for unity of opinion! He  
carefully shreds the *plene esse* hypothesis  
and then goes on to develop several other  
points which heretofore have not received  
much attention. His defense of those who  
object to current schemes of re-union is par-  
ticularly warming: so often such people are  
glibly tarred with the brush of bigotry, nar-  
row-mindedness and obscurantism.

Peck also points up the tension there is  
between unity and continuity: the spacial  
and the temporal aspects of the problem.  
(Incidentally this is also pithily presented by  
Dr. Casserley in the current issue of the  
*ACU News*.)

As one reads this book, one is convinced  
that here is no hot-headed obstructionist  
diatribe, but a sane, charitable and truth-  
seeking evaluation of the points at issue.

The two following books are the winter  
Embertide selections of the Episcopal Book  
Club, Nevada, Missouri. This time they

## CORRECTION

The new slides of the Liberian Mis-  
sion are 2" x 2" instead of 4" x 4"  
as stated in the December issue of the  
magazine.

have chosen two books and they have made a most happy choice: the contents of these two volumes complement each other, as one is concerned primarily with Christian conduct and everyday living, while the other deals more with the structure of the Church and our place in it. Both may be obtained for \$2.25, plus postage 8c, making a total of \$2.33.

THE CHRISTIAN CHARACTER, by *The Right Reverend Stephen Neill* (Association Press: New York, 1955) pp. 92. Cloth. \$1.25.

Bishop Neill says in his introduction, "Christian discipleship cannot be reduced to rules. Rules there must be . . . they are taken for granted as indispensable parts of the Christian life." "The aim of each chapter in this book is to draw some lines from Christ himself toward the situation of the average Christian today . . ." "This book is written, not for the brave but for the timid, not for the strong but for the weak, not for the good but for the bad . . ."

Then the author makes a quick survey of what it means to be a Christian and demonstrates that "the Spirit is the *active force* at work with us and within us." But certain *principles* are needed to guide us and Bishop Neill presents for our consideration: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." These virtues are charmingly presented and, as a matter of fact, are the titles of the succeeding chapters, except the last which is entitled, "What can I do about it?"

There are many books on "Christian living" but I feel that this is the best I have ever read. The chapter on joy is particularly noteworthy. This little book can well be considered a true "manual"—one that ought to be "at hand" all the time. The Bishop draws from a wide experience both as a missionary in India, as a bishop, and a college chaplain, and as a missionary.

THIS IS THE WAY, by *Father Andrew Blair, C. R.* (Dacre Press: Westminster, 1955) pp. 62. Cloth. No price given.

This is an American revision of the English publication *The Why and the Wherefore of the Church*, first issued in 1946. Many who read it felt that, while it would

## MY NEIGHBOR'S LIGHT

BY VIRGINIA ANNAN SCHROEDER

(This little prose-poem was the result of a meditation on Our Lady and the Holy Family. Imagine yourself to be an inhabitant of Nazareth, living next door to the town carpenter).

When my neighbor's light shines out at dusk, across the eventide, across the little square of earth between her house and mine, it brings to be a sense of peace. For I know then that all is well in her small dedicated world. Deftly her with homely alchemy create a cake;; with homely alchhemy create a cake;; doubtless, with consecrated love and care, her body, mind and soul are occupied with some good service for her family, or her fellow-man. Her light is testimony to this good, as to the greater Good she serves; and thus my soul reflects the glory of its fellow-ship—and is filled with tranquil joy.

be an important handbook, it contained many English references to make it palatable for American readers. Therefore, Episcopal Book Club has caused this special American version to be produced, and it may be obtained in this country only through the Book Club.

Here is a quick survey of the history and development of the Church and its ministries and sacraments. On the whole it is a good presentation of the facts, but, for what professes to be an introduction to the truth of our holy faith, it seems to me that the author has presupposed a familiarity with technical terms and with some events in history which most beginners do not ordinarily have. Also, sometimes the style is complicated. For instance, at the bottom of page 8, we find a single sentence which goes on for 12 lines—in fact, it is the whole paragraph. And this is not the only case, although perhaps the most extreme.

Taking these limitations into account, *This Is The Way* is a good resume of the Catholic Faith to put into the hands of the intelligent reader. The cover design, with its motif of sign posts, is most apt.



# The Order of Saint Helena

## Newburgh Notes

The Convent Calendar for November and December is quite full with guests. We have particularly enjoyed being a "last rest stop" for those who are embarking for the Holy Cross Liberian Mission—Miss Lucienne Cheze in November and Mrs. S. Sorenson in December.

The increase in the number of people who come to prepare for the great Feasts of the Church by making Retreats has been a great help. Sister Ignatia gave a Quiet Day at the Church, Millbrook, N. Y. November 9.

We have had several Advent Quiet Days at the Convent this year. St. Helena's Guild in Newburgh came for a Quiet Day on the

3rd of December and other friends and associates in the Newburgh area on the 10th—both conducted by Sister Mary Michael.

Closer to Christmas the wives of some of the seminarians of Berkeley Divinity School came for two days and made a Retreat, conducted by Sister Katherine.

Father Bicknell, OHC, conducted the December Retreat for the Sisters on the 22nd.

With the beginning of the "Great O's"—the antiphons that begin on the 17th of December, our liturgical preparation for Christmas was underway. We were very glad to have guests with us over the holidays to share in our life and in the wonder of the Church's worship at this Season.

# The Order of The Holy Cross

## Saint Andrew's Notes

In the autumn on Sewanee Mountain has passed by all too quickly, the vivid reds of the black gum, the maroon of the sweet gum, the yellows of the hickory and tulip tree, the greys of the oaks have passed, and now on the ground we have quantities of leaves which the boys will not look forward to raking up. Winter may be coming, but there are still many days which always tempt the boys to throw their outer garments with injudicious levity.

The football season closed ingloriously without a single victory, although with one score. This was owing partly to the fact that the size of the school is too small to have ample material from which to choose, and also we suffered a great number of injuries both in scrimmages and games. With the close of this season, football started as well as wrestling. Unfortunately we have had a better record in sports.

In November, Father Gunn preached a sermon at St. Andrew's Church, Houston, Texas. During the course of his stay there

various associates both clerical and lay came together for a supper at which there must have been forty people present. Texas always does things in a big way. Following this, the Prior travelled up to Nacogdoches and there gave a week's teaching mission at this grand old parish.

Meanwhile, Fr. Stevens went up to Annapolis, Maryland for a school of prayer which was sponsored by the Woman's Auxiliary of St. Anne's Parish. Early in December he again took the plane north and gave a teaching mission at St. Andrew's Church, Trenton, New Jersey.

During the middle of November we had a visit from Fr. Turkington, the Assistant Superior, who was on his way east after having made the annual visitation to Mount Calvary Monastery instead of the Father Superior, now in Africa. Of course it was like old home-coming week when Fr. Turkington was here for he had been stationed at St. Andrew's for something over ten years. His week here was a mad whirl of engagements, coming to a climax the day before he left. One of the masters had to

be away, so Fr. Turk was pressed into service, and went back to the class room to teach two hours of Biology and one of English.

There have been several retreats at the monastery, when students of the University of the South have come out for long week ends for quiet. The monastery is not used as much by outsiders as we would like, but clergy and laity find it difficult to come here because of the distance. Congregations are more scattered in this predominantly rural section, than is the case at West Park, New York.

During the post-Christmas season, and before Lent begins, Fr. Gunn will conduct missions at St. Stephen's Church, Coconut Grove, and St. Barnabas' Church, DeLand, Florida.

### At Mount Calvary

During December Fr. Baldwin held three Schools of Prayer in Oregon and Fr. Terry held one School of Prayer at the Church of the Ascension, Tajunga, California.

During January Fr. Tiedemann will conduct a School of Prayer at St. Luke's, Long Beach, California from the 15th to the 17th. On the 24th he will present the Quiet Day for the clergy of the Diocese of Nebraska at Trinity Cathedral in Omaha.

Fr. Baldwin will give a School of Prayer at St. Luke's, La Crescenta, California from the 29th to February 3rd.

Fr. Terry will present a School of Prayer at St. David's Church in San Diego.

### Notes

*Father Kroll* is in Africa making his Superior's visitation of the Liberian Mission at Bolahun.

*Father Turkington* led the Conference of the Oblates of Mount Calvary which met at St. Luke's Church, Hudson Street, New York City.

*Father Atkinson* gave a Liberian talk at St. George's, Schenectady and participated in a Christian Vocation Conference at St. Mark's, Philadelphia.

*Father Hawkins* conducted the retreat of the Sisters of the Church in Toronto.

*Father Harris* supplied at the Church of the Messiah, Rhinebeck, N. Y., and gave a Quiet Day at St. James Church, New York.

*Father Bicknell* gave the Christmas treat to the Sisters of St. Helena at Newburgh and to the Order at West Park.

*Father Packard* visited the Philadelphia Divinity School as Director of the Seminaryists Associate and led a School of Prayer at St. Mark's, Philadelphia. Later in the month he gave a Mission at Grace Church, Middletown, N. Y. and gave an address at the Albany Cathedral.

### Current Appointments

*Father Superior* is scheduled to return to West Park from his Liberian visitation about the middle of January.

*Father Turkington* will give the retreat at the House of the Redeemer from January 16th to 20th.

*Father Hawkins* will conduct the Women's Retreat at the House of the Redeemer, New York, from the 26th-30th.

*Father Bicknell* will conduct a Mission at St. Stephen's, Coconut Grove, Florida, beginning on the 29th.

*Father Bessom* newly arrived home, after leave from Bolahun will give a mission talk at General Theological Seminary, New York on the 12th.

We regret that the following notes in connection with *Father Whittemore's Spirituality Reading* in our December issue were omitted:

1. The Free Lending Library (at the Convent of the Holy Nativity, 101 E. Division St., Fond du Lac, Wisconsin) writes that they have not enough copies of some of the books listed in *Father Whittemore's* article to be sure of supplying all requests. They ask that would-be borrowers make second and third choices when writing. This Library lends without charge, except for your return postage.

2. St. Bede's Library (157 East 72nd St., New York 21, N. Y.) requests all persons wishing to borrow books to become members, for \$2.00 a year from October 1st to October 1st—\$3.00 if books are to be mailed. It also asks references from strangers.

Incidentally, the name of one author omitted from *Father Whittemore's* list: George Adam Smith wrote the great commentary entitled *The Book of Isaiah*.



## An Ordo of Worship and Intercession - Jan. - Feb. 1956

- Monday* G Mass of Epiphany ii—for the dying  
 St. Anthony Ab Double W gl—for the Order of St. Francis  
 St. Prisca V M Simple R gl—for the Order of St. Anne  
*Thursday* G Mass of Epiphany ii—for the suffering  
 SS Fabian and Sebastian MM Double R gl—for the Companions of OHC  
 St. Agnes VM Double R gl—for altar guilds  
 3d Sunday after Epiphany Double G gl col 2) St. Vincent M cr pref of Trinity—for world peace  
*Monday* G Mass of Epiphany iii—for the Seminarist Associate  
 St. Timothy BM Double R gl—for missions  
 Conversion of St. Paul Double II C1 W gl col 2) St. Peter cr pref of Apostles—for the conversion of the unbelievers  
 St. Polycarp BM Double R gl—for bishops  
 St. John Chrysostom BCD Double W gl cr—for the Society of the Oblates of Mt. Calvary  
 St. Cyril of Alexandria BCD Double W gl cr for theologians  
 Septuagesima Double V col 2) St. Francis de Sales BCD cr pref of Trinity—for better labor management relationships  
 King Charles Martyr Simple R gl Tract instead of Alleluia in festal and votive Masses till Easter—for the Church of England  
*Tuesday* V Mass of LXX Gradual without Tract in ferial Masses till Lent—for Mt. Calvary  
 St. Ignatius BM Double R gl col 2) St. Bridget V—for the Order of the Holy Cross  
 Purification BVM Double II C1 W Before Mass blessing and procession of candles V at Mass gl cr prop pref—for the Community of St. Mary  
 St. Blasius BM Simple R gl—for the sick  
 St. Gilbert of Sempringham Ab Simple W gl—for the Community of the Holy Name  
 Sexagesima Double V col 2) St. Agatha VM cr pref of Trinity—for the conversion of the Jews  
 St. Dorothea VM Simple R gl—for the Order of St. Helena  
 St. Romuald Ab Double W gl—for St. Andrew's School.  
*Wednesday* V Mass of LX—for the Confraternity of the Christian Life  
*Thursday* V Mass of LX—for the Confraternity of the Love of God  
 St. Scholastica V Double W gl—for church schools  
 Of St. Mary Simple W gl pref BVM (Veneration)—for the Priest Associate  
 Quinquagesima Double V cr pref of Trinity—for the observance of the Lenten fast by all in the Church  
*Monday* V Mass of Sunday—for the sanctification of parish priests  
 St. Valentine M Simple R gl—for the church in Russia  
 Ash Wednesday V Before Mass blessing and imposition of ashes at Mass pref of Lent—for all penitents

Note on the days indicated in italics ordinary requiem or votive Masses may be said.

## . . . Press Notes . . .

A difficulty in writing the Press Notes is that they must be written about a month before you get them and much that is of interest at the time of writing would be untimely then. But here goes! At the time of this writing we of the Press are certainly caught in the whirl of the round and round of the routine with the Magazine business. The greater number of expirations come in November and December and much effort has been made to get the renewals of these as early as possible. They are pouring in. We are still looking for some of the November ones to renew. (By the way, when does your subscription expire? Don't forget it).

In the midst of all this along comes the galley proof of a new booklet that is being published. It is a paper written by Sister Katherine, C., O.S.H. and Sister Josephine, O.S.H. on "Suggestions for Retreats for those who are planning to make a Retreat without the help of a Conductor" and is titled "Come Ye Apart." This is a very clear and direct presentation of what a Retreat is, lists practical schedules for the time of retreat and reading suggestions. There are outlines for Meditation during retreat.

When I laid the galley proof down at midnight last night (I had the lights on after "taps"—but don't let the Fr. Superior know) I had the feeling that I had made a short retreat and how, unconsciously, the Sisters become "Conductor." The Sisters are speaking to you, not just writing what to do. I am sure you will enjoy this. The only catch about it all is that I cannot tell you exactly when it will be off the press. I hope it will be by the end of the month.

Reading through a copy of The Living Church I saw two items of interest to us of the Holy Cross Family, and I think you will like to know about them. The first is about The Rt. Rev. John Daly, the new Bishop in Korea. There is an editorial about him and

the aid that he needs out there. Holy Cross had the pleasure of having two visits from Bishop Daly, his second visit was to make a retreat in preparation for his journey across country to his ship for Korea. He told us much about the African situation and his work there for so many years, and told us about his future work in Korea and of his needs there. All of us here are happy that we were able to give him some assistance for his Sisters and his Priests. Did you read the article about the Korean Sisters in the Magazine? Bishop Daly will appreciate your prayers for him as he takes up an entirely new work.

The second item is from another article (about North Carolina) and I quote "the ever greater influence of the Catholic movement in the South, and particularly in the Carolinas . . ." That is what is happening and Holy Cross has much to do with the growth of the movement, not only in the Carolinas, but all through the South. Members of the Order have conducted many preaching missions, retreats, schools of prayer and we are sending more and more of our literature into every state in the South in a few years back. We are glad to have you part and share in this growth.

I sit and look about my office and see the mail just brought in (a BIG stack) and see the piles of filing that is on top of the cabinet. My eye travels over the top of the cabinet to an interesting bit of God's wonderful work—miniature ivy growing in a "guin' holder and hanging down in an almost perfect shape of the cross. How interestingly it has grown. I let you in on another of my hobbies . . . collecting penguins, all shapes and materials. Well, it's too late now for fishing, and I must get back to my routine—perhaps you have some routine waiting? I do hope God blessed you at Christmas and may this Epiphany become a reality to you.



# February, 1956

## CONTENTS

THE TEACHING OF RELIGION IN SCHOOL .....	35
<i>By the Reverend Howard Spencer Hane, Assistant Priest at the Church of Saint Thomas, New York City.</i>	
THE CHURCH OF SWEDEN .....	37
<i>By the Reverend Lars Bejerholm, Assistant Priest at the Royal Swedish Embassy, Copenhagen, Denmark.</i>	
CONSIDER THE MARVELLOUS ECONOMY OF GOD:	
A MEDITATION .....	43
<i>By Mrs. Christine Fleming Heffner</i>	
FATHER SUPERIOR'S LETTER FROM AFRICA .....	44
<i>By the Reverend Leopold Kroll, Superior, O. H. C.</i>	
THE AUGUSTINIAN CATENA .....	47
MORE ACCURATE WORDS .....	49
<i>By the Reverend John S. Baldwin, O. H. C.</i>	
BOOK REVIEWS .....	54
ORDER OF ST. HELENA .....	55
WITH THE EDITOR .....	57
ORDER OF THE HOLY CROSS .....	59
ORDO .....	61
PRESS NOTES .....	62
<i>By the Reverend Roy Rawson, Press Manager.</i>	





HIGH ALTAR OF SAINT ANDREW'S SCHOOL CHAPEL  
SAINT ANDREWS, TENNESSEE



# The Holy Cross Magazine

Feb.



1956

## The Teaching Of Religion In School

BY HOWARD SPENCER HANE

considering the problem of religious education in schools, whether they be choir schools, private schools or public schools, we must begin by asking ourselves the question, "what do we want to achieve by this course?" It would seem to this writer that the only justifiable answer is that we want to produce in the youngsters a firm belief in the Faith which will, as a consequence, help to determine their outlook on everyday affairs of life as they grow older. We do not want to achieve a belief that is intellectual assent only, but a belief which manifests itself in their way of life.

The first consideration then must be to present and maintain a lively, wholesome interest for religion. This is not so easy a thing to accomplish with some children, especially boys, for they feel a certain self-consciousness about expression of piety and are slow to admit any enthusiasm for the church, even though they might really feel it. Hence, one of the most important things for the teacher to do is to make religious instruction not a burden to be carried, but a course of instruction which has awakened

interest on the part of the student. The teacher must adapt himself and the curriculum to the needs of the specific age group, realizing that though the same Faith must be taught to all, a different presentation of the matter is required for the various age groups, and that the purpose of any instruction is to make the students good Christians and Churchmen, rather than miniature dogmatic theologians. But we must also realize that in attempting to make good Churchmen out of the students, we must also present to them the REAL Faith and not some watered down expression of the same, which too often in the past we have found Church School material to feature. Above all, we must not insult the intelligence of the normal school child.

I would question the propriety of giving examinations in courses of Sacred Studies in schools. This would seem to put religion on the par with arithmetic courses, the knowledge of which course must be mastered to eventually pass Regents' Exams. The inspiration for the course ought rather to be a love for God which has been developed

by the teacher, so that the pupil wants to learn more and more for that reason alone. Instruction ought to begin by showing to the student that God is supreme Good and from there proceed on to show him that through better knowledge of Him we will love Him the more. It seems to be too bad that this motive should be overshadowed by the more pressing needs of passing a certain half-term or term examination. There is nothing more fatal to wholesome enthusiasm for religion than anxiety. The teacher ought to be aiming for real understanding and appreciation of Holy Religion rather than verbal accuracy in recitation of the Catechism or the Offices of Instruction. Actually there is no great merit in memorizing any material parrot-fashion and yet have no understanding of the content of the material. Should this be the case, doctrine certainly has not become part of the individual. To be sure, there is something to be said for encouraging verbal accuracy in small children when they learn their Catechism, Creed, Lord's Prayer or Commandments, but as they grow older we should stress the importance of being able to express religious truths in their own words. Religious tenets become meaningful to people at large not when expressed in terms of theological formulæ but in terms of everyday language. When we are interested in a subject we escape from the confines of the textbook and express it in terms which may be clumsy or obscure and yet represent these truths as we have made them part of ourselves.

Freedom in the classroom is another important factor. The children must have every encouragement to ask questions, advance difficulties, and to seek a reason for all the truths which they are expected to accept. Children that ask no questions are either dull or disinterested! Certainly, this is asking a good deal of the teacher: many is the child that has asked a theological question that would put even St. Thomas Aquinas to the test; the teacher must be prepared also for the freedom which the child has to pose a question intended more to amuse his confreres with its ingenuity than to receive factual information. But this is part of the responsibility freely taken by the teacher, namely how to deal with the humorist in the class and also to be ready to admit defeat

when presented with a really serious question, to which he does not have an immediate answer. No harm has been done to prestige if the child will listen all the more attentively when a reasoned-out answer is presented at the next meeting of the class.

It might here be said that perhaps the difficulty with curriculum lies not so much with finding a suitable course, but with the inadequate way of presenting it. I am sure that many a teacher has felt that he has never really presented the children with a sound course in doctrine after having used a certain course of study. It is far more difficult to show children how the various doctrines of the Faith apply to their lives than to present them with the doctrine itself. It is of little value to present a small boy with a definition of actual grace if he is not also taught to desire it and to co-operate with it. He may be able to tell you all that the theologians have ever written concerning the providence of God, but unless an understanding of this providence will help him to accept in a Christian manner the apparent misfortunes of his daily life, nothing has been accomplished.

If religious instruction is to have a permanent effect on the young Churchman, it must be based on an appreciation of the Liturgy of the Church. I can hardly imagine a child who will not react favorably to the splendor of the liturgy if it has been rightly explained to him, and the recurrence of various mysteries of the Faith as they are rehearsed year by year in the liturgical year will serve to renew his appreciation and deepen his understanding of the truths which they commemorate. The Liturgy of the Church is that bond which unites us with the early Church, and if we can make the children realize that they are worshipping God as the early Christians did in the catacombs, offering to God that sublime Liturgy which our Lord commanded us to do forever, and which has been solemnly offered by the Apostles and their successors for these two thousand years, then they will have a new understanding of the great privilege they have in being incorporated into Christ's Holy Catholic and Apostolic Church. They will then regard their presence at the celebration of the Holy Eucharist as a prized privilege rather than a tedious burden.



there could be established one single criterion of success in the teaching of Sacred Studies, I would say that it was the foundation of a real love of our Lord's own Service to the pupils. If, when they leave school, they leave with a clear realization of the importance of the Eucharist and a determination that it play an important part in their lives, then we can say with modesty that we have had some success in our teaching. But obviously this can only be accomplished by their regular assistance at the Divine Liturgy.

Although the good teacher of Sacred Studies will try to show the application of the doctrine of the Church to conduct and make of all his instruction a practical example of how the Christian ought to live, this cannot be done exclusively in the periods allotted to courses in religion. The school teacher exercises a constant and great influence on the children, and it is through this constant association with the children that they will unconsciously absorb the Christian outlook on life. The teacher of Sacred Studies provides the framework, but that framework must be filled in by the constant example and guidance of each and every teacher on the staff of the school. Hence, a non-Church school cannot be expected to supply this need for the pupil, no matter how efficient or well intentioned the teachers are.

They cannot supply what they do not have themselves, and no teacher can compensate by his teaching in his class for the lack of Church atmosphere throughout the life of the whole school.

Here lies the essential point of teaching in a Church school. Christian instruction cannot be departmentalized into one section of the school curriculum. It must go on at all times and in all classes. No subject can be so mundane, no detail of school life so routine or trivial, that it cannot have a religious significance and it is the constant application of Christian principles to every facet of daily life that makes courses of religious instruction meaningful. Neither God nor our Holy Religion should be pigeon-holed, but should influence our every action in daily life. The pupils must be taught to live, and for us this means how to live as Churchmen. If we are to achieve this there must be a harmony in our whole presentation of life to the students. They must feel that the truths which they are taught in religious instruction are an essential part of life and the part which makes life worth living. Some will grasp these truths better than others; for some the philosophical aspects of these truths will always remain obscure. But everyone can learn the simple truth that our bounden duty is to love, worship, honour and serve God all the days of his life.

## The Church Of Sweden

BY LARS BEJERHOLM

During the past seventy-five years the interest for a deeper and more practical cooperation between the different branches of our Lord's Holy Catholic Church has grown immensely, and it seems safe to predict that in the near future we will be called upon to meet and solve the problems of a living and realistic ecumenical relationship with each other. These problems cannot be resolved merely by theological discussions and comparisons of the Faith and Order of the various Churches. If we want a living unity and meaningful cooperation, we must begin to love each other; and love presupposes a knowledge of the beloved.

For this reason I have undertaken to write some informative articles for Anglican readers about the Church of Sweden. It is only natural that our interest in other branches of the Catholic Church first turn to such (branches) as have the closest resemblance to our Communion, and it seems a sound ecumenical principle that we first of all get to know and to understand our immediate "relatives." The following articles are written in the firm conviction that the Anglican Communion has a most congenial "sister" in the Church of Sweden.

This information about the Church of Sweden has been divided into three parts:

First, I have tried to give an explanation of what "denomination" the Church of Sweden belongs to, what the history and life of that Church tells us about her position in the non-Roman religious world. Some remarks on the official relationship of the Church of Sweden to other Churches, and a brief historical sketch will explain how far we can regard the Church of Sweden as a really close sister to the Anglican Communion.

Secondly, a more general informative picture about the life of the Church of Sweden today will be given, and the picture of her organization, parish life, position in society and devotional life will be portrayed.

Thirdly, in an article with the sub-title "Inside Information" I have gathered some notes on contemporary movements within the Church of Sweden and given my person-

al opinion on the strength and weakness of the Church, and the outlook for the future.

As information, and not propaganda, are the following articles written. I have therefore tried to be as fair in my judgments as possible, yet without hiding my own likes and dislikes. The deep affection I have for the world-wide Anglican Communion is the fruit of studies in Toronto, being ordained Deacon in the Anglican Church and having served for some time as a Priest licensed to officiate in the Anglican Church after ordination by a Swedish Bishop, in an Anglican parish. But, being a Priest of the Church of Sweden, my first love is my own communion, and it is in the hope of making a contribution to the mutual love and understanding between these two branches of the Holy Church, that I have written these articles. May they be read in the same spirit.



ST. OLAV'S CHURCH IN SKANE

ST. OLAV WAS A KING OF NORWAY, IS THAT COUNTRIES SAINT, AND IS EXCEEDINGLY POPULAR ALSO IN SWEDEN. ST. OLAV'S CHURCH HAS PRESERVED MUCH OF ITS MEDIEVAL SPLENDOR. THREE ALTARS ARE VISIBLE IN THIS PICTURE.



## ARTICLE I

*Ecumenical and Historical Information*

In the United States Swedes and their descendants ordinarily belong to some Lutheran group. Very often we find Swedish clergy and Swedish Churchmanship referred to as Lutheran. Is then the Church of Sweden a part of the Lutheran denomination?

It would not be correct to answer either yes or no to this question because the Church of Sweden is no denomination in the ordinary sense of the word. She is a national church, with her own peculiarities and her own traditions, and cannot therefore be classified under any of the ordinary denominations. Some of the national churches in Northern Europe that broke away from the Roman See during the sixteenth century did not intend to form a new church, they did not become denominations, but rather continued as branches of the One, Catholic and Apostolic Church, although they reformed themselves. Like the Church of England, the Church of Sweden has no "reformation" in the sixteenth century and has not defined her teaching, liturgy and life according to the private opinions of some prominent theologian of that age. Both these churches wanted nothing but to continue being what they had always been: branches of the One, Holy, Catholic and Apostolic Church. The reformation in these two churches meant what the word actually stands for: a re-formation of the existing church in their respective countries, not the forming of a new denomination.

In other parts of Europe the situation during the sixteenth century was different. Much important changes were made in the doctrine and life of the Church that one must admit that something entirely new was created: thus we find Lutheran denominations in Germany, Calvinistic groups in France and Scotland, and various others. These groups accepted wholeheartedly the teachings of their respective "reformers" and some of them regarded themselves not as continuations of the historic Catholic Church, but rather as groups that had a new and "better" understanding of Christendom. That is the origin of the denominations which we have today.

But not all of the countries that gave up obedience to the Roman Bishop took this attitude. England and Sweden, for instance, insisted on not having formed a "new Church" not being "denominations," but rather a purified continuation of the old apostolic and catholic Church, which had existed in their countries since the time of the first missionaries.

For a present day American mind it is difficult to realize this difference. We are used to thinking in terms of denominations, each with its definite teaching and worship. Thus it is comparatively easy to say what a Roman Catholic is or what a Baptist is; but we have difficulties in trying to state what an Episcopalian is. And the reason for this is that the Anglican Church is no "denomination" and does not insist on having any particular teaching or church-order except the one that has always been in the Catholic tradition of God's Holy Church.

This is also the case with the Church of Sweden. She is no "denomination." All she is is a continuation of that Church which was brought to Sweden by His Holy Missionary, St. Ansgarius, in the ninth century. During the sixteenth century she found it advisable to break away from the papal system and has since then had a history of her own, but she has never claimed to be anything else but a national branch of the Holy Catholic Church.

The history of the Church in Sweden had a glorious beginning. What nobody else was able to do, she did: tame our wild ancestors, the Vikings, and make them bow their knees to the Lord. An early England mission from the Celtic Church was soon overtaken by French and German priests. Regular provinces of the Church were established within two hundred years from the beginning of the missionary activities. The Church managed to penetrate cultural and private life in Sweden so thoroughly in such a short time, a regular "State of God," as St. Augustine terms it, was at hand.

In the general decay of the Church in the fifteenth century, the Swedish branch had her full share. Let me quote what the Canons

of Upsala Cathedral wrote to His Grace, the Archbishop about 1460: "If Your Grace had not taken over the reign of the Kingdom there would not have been nearly as much murder and open offence as is now the case.—The general opinion is, that if any evil is to happen in this kingdom, it must first be planned in Upsala by Your Grace." A thoughtful student of the situation in Sweden at the beginning of the sixteenth century must admit, that something had to be done. When various parts of northern Europe began to disobey the Pope in the 1520s and '30s, Sweden had a "Henry VIII" by the name of Gustavus Vasa, who also found the time ripe for theft of the Church goods, to be used for ungodly fighting, then as always considered evil but necessary. But the responsible bishops and clergy also took the occasion for making a general cleaning-up of the worst misuses and hence took the breach with the Roman See as a means for accomplishing these purposes. No formal resolution was made as to accepting novelties or innovation in doctrine and worship. The only change was that the tax to the Papacy was to be paid no longer and that the Faith should be preached as it had been in primitive days of the Church.

The Mass and the Offices continued to be sung in Latin and only gradually was the change made to the vernacular and the Mass<sup>1</sup> has even to this very day kept its form and content pretty much unchanged. The offices have not played nearly as prominent a role as have Morning and Evening Prayer of the Anglican Communion, although they have undergone a most sensational revival during the past twenty-five years.

Gradually the non-Romanism of the Church was made an ally of the rising nationalism of the Swedish State. "One Church in One State," was the watch-word of the day, and the increasing power of the Sovereign was felt even in the Church—or, should I say—particularly there. A Church-Order was published in 1571 by the Archbishop of Upsala, Laurentius Petri, (who, by the way, had been consecrated by three

bishops of undisputed apostolic succession and this Church-Order establishes an independence of the Church and a preservation of the Catholic tradition that is unmatched in the sixteenth century documents anywhere in Europe. Its counterpart in England would be the best of the works of Hooker, Andrewes and Laud.

The principle of One Church in One State had grave consequences at the very end of the sixteenth century. The heir to the throne had been previously elected King of Poland, which country was at that time fanatically Roman and mainly run by the new and belligerent Jesuit order. When the old king died, the country faced a situation of which most people took a dim view: the country would cease to exist as an independent state, and the Church would have to give account for her disobedience to Rome. Having no desire to become Polish subjects and knowing that in those days one gave account with one's head, little wonder that the country rebelled to a man against this situation. In 1593 there was held a Provincial Synod in Upsala where it was decided in favour of independence both from Poland and Rome. A resolution was made to preserve the Church in the doctrine and worship that had prevailed during the episcopate of the old Archbishop, Laurentius Petri. The means by which the Swedish people declared themselves politically on the side of the Protestants was to accept the Augsburg Confession of 1530. The acceptance of this document can be interpreted in several ways, but everyone who has read the unchanged (there are two versions) Augsburg Confession will admit, that less rabidly of the spirit of the reformation hardly be expressed. For the Swedes of 1593, the acceptance of this document primarily meant one thing: we are non-Roman and intend to continue as such. The Church of Sweden continued as a national branch of the Catholic Church.

The situation of 1593 was repeated and magnified during the following century. The religious wars in Germany, Sweden fought on the non-Roman side, probably more inspired by hopes for early reward than by a desire to preserve German Protestantism. During this epoch the development continued along the same lines as in

Footnote 1. The word "Mass" is in general use in Sweden and by no means a "party" term.





SWEDISH HOGMASSA  
THE CREED

...e: since Sweden was on the definite non-  
man side politically, it is but natural that  
influence of various mid-European pec-  
uliarities grew stronger. Thus more Ger-  
man Lutheran writings were accepted in  
Church Law of 1686, which was promul-  
gated by the all-powerful Sovereign alone.  
The Church of Sweden was by now well  
established and had a firm tradition of her  
own, and that was not a denominational one  
like the Lutheranism in the German princi-  
palities.

The history of the eighteenth century has  
peculiarity in the rise of crude rational-  
istic theology and skeptic philosophy, which  
had but little bearing on our present histori-  
cal sketch. During this period the Church  
of England made a positive contribution to  
the Church of Sweden, as some prominent  
Swedish ecclesiastics, during their visits to  
England, began to get a deeper understand-  
ing and appreciation of the Sacrament of  
Confirmation and transplanted some of that  
to their own country.

During the nineteenth century a strong  
evangelical movement swept over the coun-  
try, largely inspired by English and Ameri-  
can Protestantism of various kinds. All over  
Sweden "mission houses" were built and

lay-preachers started to form "free" con-  
gregations. But still the grip of the Church  
was so strong that even these non-conform-  
ists nominally remained inside the Church,  
although they had left her to all practical  
intent and purpose. The stale formalism of  
the Church of Sweden in those days and  
her character of being an established "State  
Church" forced many serious minded Chris-  
tians to take sides with the evangelical move-  
ment. Now, this evangelical revival so stress-  
ed the Protestant elements in the Church  
of Sweden that for the majority of Sweden  
pure Protestantism was regarded as the only  
true religion in the country. When faithful  
Church people later woke up to take a more  
lively interest in their religion, they also,  
to a large extent, accepted the evangelical  
view-point, and thus the Catholic tradition  
of the Church was largely overshadowed and  
forgotten. This explains the fact with which  
we began this article: the Swedes that emi-  
grated to the United States considered them-  
selves outright Protestants, and in many  
cases this was also the fact. Since Protestant-  
ism in the Swedish language is but another  
name for Lutheranism, it is natural that the  
emigrants joined Lutheran Synods and  
formed various Protestant bodies. But it is

important to remember, that the Swedish Lutheran Synods in the United States do not correspond to the Church of Sweden, but rather to something like the evangelical mission house organization. In the middle of nineteenth century the Archbishop of Upsala ordered a pastoral letter to be read in all Swedish churches, saying that emigrants to the United States should join "our sister Church in the United States, the Episcopal Church." Some faithful did so, and the Episcopal Church began an important work among the Swedish immigrants culminating in the 1920s. Today there still are parishes within the Episcopal Church, where Swedish Hogmassa (literally: High Mass) is celebrated every Sunday together with the ordinary services of the Book of Common Prayer. The place I know best is St. Ans-garius' Parish, Providence, Rhode Island, whose beloved Rector, Father Broburg, is also of Swedish descent.

The connection between the Church of Sweden and the Episcopal Church in the United States dates back to the time when Sweden had a colony of her own in the New World, which had to be given up to the Dutch at very early stage. The Swedes that remained in this colony were long served by Swedish priests, sent out by the Archbishop of Upsala. Later, German Lutherans tried to take over the Swedish parishes but were rejected by the Swedish ecclesiastical authorities and the parishes were turned over to the jurisdiction of the Episcopal Church: thus a long and richly blessed link between the two Churches was created.

At the beginning of this century the Lambeth Conference began to investigate in earnest the possible Churches with which to co-operate and have close friendly relations. Quite naturally the Church of Sweden, so like the Church of England in her ministry, liturgy, and doctrine, became one of the first objects of interest. A formal agreement was signed by Swedish and English bishops in 1920, establishing close relationship between the two Churches, although full inter-communion in the technical sense of the word was not reached. Visiting clergy were allowed to preach, and bishops were invited to take part in the consecration of new bishops in both countries. Such an exchange has taken place many a time. The agreement

of 1920 has been restated lately in England. The laity of both Churches are, according to the established agreement, allowed to receive Communion in both Churches while visiting respective countries. Clergy of both Churches have celebrated the Holy Mysteries at each other's altars to such an extent that full inter-communion can be said to be established in practice, if not formally.

The Church of Sweden's relationship with other Churches and denominations is very indefinite. Finland, which used to be part of Sweden until the end of the Napoleonic wars, lost the apostolic succession while under Czarist rule in the nineteenth century but has since regained it. Inter-communion has never been broken. The same, curious enough, is the situation with the Churches of Denmark, Norway and Iceland; although these countries had a strictly "denominational" type of Reformation and followed Lutheran teachings even to the extent of despising the traditional Sacred Ministry. Even today, Swedish bishops are invited to Copenhagen to take part in Danish ordination services but the Swedish bishops may not take part in the actual laying on of hands. It seems as if the Danish Church was afraid of apostolic succession. In the 1850s the head of the Danish Church had been asked to go over to Sweden and receive consecration but the comment was "Succession is worth the boat fare for crossing the Strait of Oresund." In spite of this, there is the friendliest relationship between the two Churches, although the difference between the two is obvious. Remembering the racial and cultural and historical unity of Scandinavia such a relationship between the Churches is but natural. Nothing is technically said about intercommunion and the entire situation is very vague.

To sum up: the Church of Sweden is a denominational group and cannot be classified under any of the ordinary names of the present day American ecclesiastical terminology. The Church of Sweden is a national branch of Christ's One, Holy, Catholic, Apostolic Church; as such, it has a history and a tradition of her own, to which the closest resemblance seems to be found in the Church of England. She has never allowed herself to become a separate "denomination." As is the case with the Church



England there are Catholic and Protestant elements in the tradition of the Church of Sweden. Many laity and even prominent ecclesiastics are decidedly Protestant (Lutheran) in their theological outlook. The official name of the Church is: The

Church of Sweden. The late Archbishop Soderblom, Primate of Sweden has admirably said: "The Catholic Church in Sweden, that we are."

(To be continued.)

# Consider The Marvelous Economy Of God

*A Meditation*

By CHRISTINE FLEMING HEFFNER

Who by small seeds of love splits the hard stone of our hearts,

Who makes the power of men of none avail and Who revealed the power of God in the Babe,

Who makes of our evil, good, and of our weakness, strength, and of our suffering, joy,

Who draws men of intellectual pride by their hearts, and men of fleshly lusts by a History,

Who will use the sins of any man to bring him to Himself and save him from his sins,

Who ties up the straggling ends of our lives into a pattern and gathers all our wasted efforts into a purpose, and leads our aimless wanderings onto a road, when we forsake our own purpose and lose faith in our own leadership,

Who uses the little things of our lives to shape our eternal destiny, and Who makes miracles out of the commonplace,

Who demands the giver in any gift, and Who, the Giver of all things, is Himself the Gift greater than them all,

Who builds cathedrals out of the ruins of men's building, Who brings beauty out of devastation, and transfigures dry death into glorious life,

Who trusts a whisper to be heard among the noises of the world, or an act to be seen among the business of the world, that the world may at length come to know Him,



Who uses any means at hand for His calling of a man, to lead him to Himself: a star or a battle, a road or a fireside, a sermon or a sunset or a dream,

Who makes a simple prayer of more effect than the wars of a nation, and the knees of a saint more powerful than the fist of a tyrant,

Who makes shame be Glory, defeat be Victory, and sin become Salvation in the Holy Cross, . . .

CONSIDER THE MARVELOUS  
ECONOMY OF GOD!



# Father Superior's Letter From Africa

BY LEOPOLD KROLL, O.H.C.

November 26, 1955.  
Bolahun, Liberia,

Dear Father:

Here goes for another edition of my journal, this one to cover the time from Friday the eighteenth up to today. A week ago Friday, Fr. Gill and I left Bolahun at 11:00 a.m. in the Landrover for a weekend visit in Loma country. We had a late morning lunch before leaving so as not to have to bother to eat on the road. We made Kolahun in good time. The "roads" are "improving" now that the heavy rains have stopped; at least, that is what we thought for the first part of the trip.

Everything went without a hitch until we got within about a mile and a half of Vezala where the road crosses a double stream. Evidently there had been a severe storm in Loma country the night before as both these bridges were under water, and the ends of a couple of the logs afloat. The boys were able to walk across and found the water two feet deep in places. After considerable discussion Fr. Gill decided that it would be wiser not to attempt to cross but to wait and see if the water would subside in a couple of hours. It was then about two-thirty. So one of the boys and I walked on to Vezala; it was only a twenty-five minute walk.

Teacher Moses Janga and most of the school boys met me in the town, and after paying our respects to the chief, we climbed the hill to the school and then on up to "I ma Vista," the monastery on top of the second hill. As we were discussing the possibility of getting some of the boys to go and help Fr. Gill, we heard the sound of the car. A few minutes it drove up on the compound and was received with great shouting and yelling by the boys. The water had subsided enough to make the crossing possible without any trouble. I still cannot figure out how that road is ever passable in the rainy season. After the usual supper of rice and tinned meat, we made for bed rather early. As there was only one bed in the monastery, Fr. Gill rigged up his bed in the jeep.

The next morning I said Mass for the school and for the few Christians at this station. After breakfast we visited with Moses and the school boys. He seems to be doing a good job with this school. Shortly after tea we left for Voinjama and made the trip there without any difficulty.

I was much surprised to see how this town has grown and what a big trading center it has become for the Western Province. I can see now that it would be a good policy to have a church there, if ever we can get a couple of priests stationed at Vezala. (Editor's note: This has been recommended

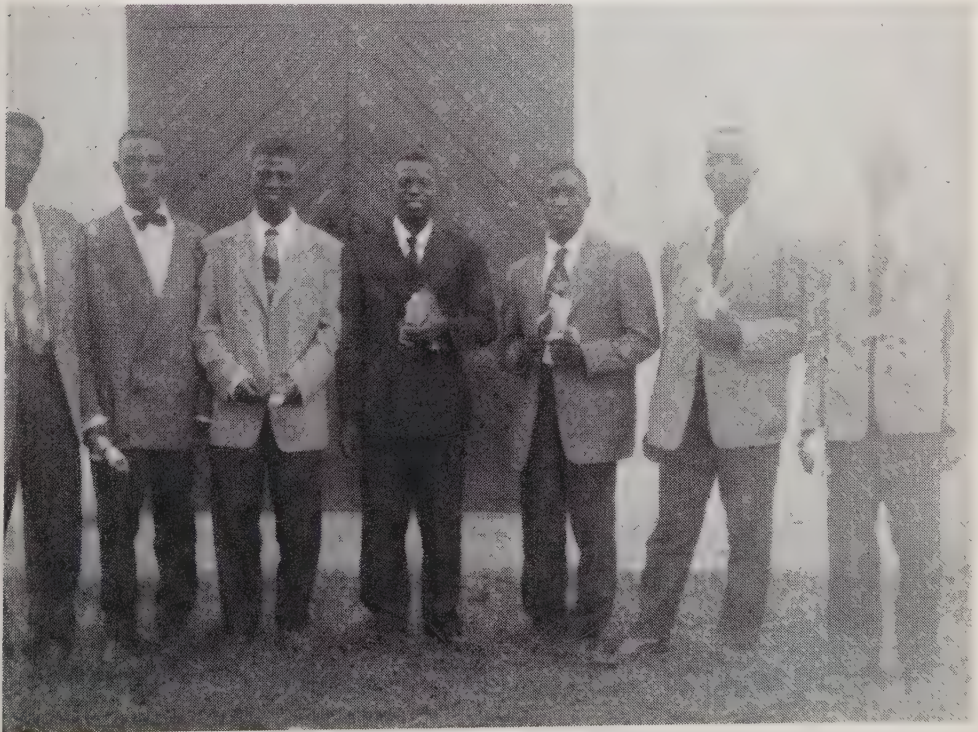


the Unit of Research and Field Study of the National Council who made a survey in our mission area last year). While in Voinima we visited with the Swedish Pentecost-missionaries, District Commissioner Libby, and the Lebanese trader, George, who gave us lunch. We got back to Vezala before dark. I still cannot get over marvelling at the difference travelling by car makes out here, difficult and uncertain as it still is!

Sunday morning I said Mass at 7:30, and then Fr. Gill celebrated at 8:00 and I preached. Jacob Korvelli, the catechist, conducted the Loma devotions and interpreted for me, and I was much impressed with his devotion and earnestness. After breakfast we visited a bit and finally got started back to Bolahun shortly after ten. The journey went without a hitch until we got to the bottom of the hill where you lost the piano—they call it “Piano Hill” now! There Fr. Gill started to draw off to the side of the road and I thought he was only trying to avoid another pile. But, as he brought the car to a stop, he showed me that the steering wheel could spin around without turning the wheels!

Something had definitely come loose. Fortunately we were on hard level ground; so it wasn't difficult to find out what the trouble was: the connecting rod between the worm gear and the wheels had come loose and was dangling under the car. You can imagine how thankful we were that this hadn't happened while crossing a palm-log bridge, or going down a steep hill, or in the middle of one of those mud holes. Having found the trouble, it didn't take very long to reconnect the parts and they held together for the rest of the trip. Even with this delay, we were back to Bolahun before three. That afternoon, before Benediction, Bishop Campbell confirmed seven school girls.

On Monday I made my November retreat and so had a bit more time to work on the Kisi Manual. Tamba Songo and I have gone through it to correct it, and now I am trying to get the whole thing retyped. We haven't worked on the hymns yet but Fr. Parsell promises to give me some of his time to go over them. We are also working on the Gospels, but I am afraid it won't be possible to go through all of them before I



1955 HIGH SCHOOL GRADUATES  
SNAPPED IN FRONT OF THE BOLAHUN CHURCH

leave. However, I have found that Tamba Songo can write out his translations and so it may be arranged to carry on this work when I get back home. There certainly is a great need for this, but no one out here has seriously taken up the study of the Kisi language.

On Thursday evening, the high school had its commencement dance in the town hall, the old church. It was really very amusing to see these youngsters dancing and they did enjoy themselves. I was much impressed at how well some of them danced and also how well behaved they were.

Friday morning, Bishop Campbell celebrated the late Mass and I gave out the diplomas to the graduates and also gave them a short talk. Seven young men graduated from high school. One of them has passed exams so that he will be able to go down and enter the Clerical School at the Firestone Plantations. The rest of them will be staying on as teachers and in this way earn their tuition for Cuttington College. Fr. Parsell has worked out an arrangement whereby for every year of teaching they do here we give them the money for a year at Cuttington. Festus Halay will do half a year's teaching and then will go with Mr. Giffen to America for his college and medical work.

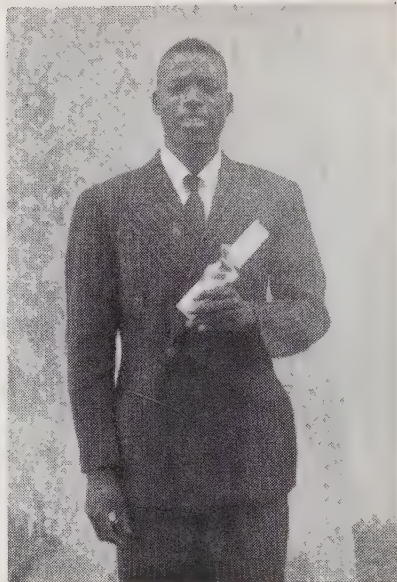
In Saturday's mail we had a letter from the Sorensons about their plans to come out some time in December. It looks as though they won't get here before Fr. Gill and I leave. We also heard from Nancy Morris, an English girl, who is planning to come out soon. She may be able to fly and so be here before Christmas. She is the young woman I met at Holy Name Convent in England and I think has a lot to contribute to the work here.

This seems to cover all the news since last writing. As you can gather, I am enjoying every minute of it and am only sorry that my visit is about half over. The Brethren here all send their greetings to all there.

Yours in our Lord,  
Leopold Kroll, Superior O.H.C.

\* \* \*

Since receiving the above letter from the Superior, we have had news that Miss Morris reached Bolahun on December 20th. The Sorensons sailed from New York December



FESTUS HALAY

THIS YOUNG MAN WANTS TO BECOME A  
DOCTOR AND SERVE HIS OWN NATIVE PEOPLE

\* \* \*

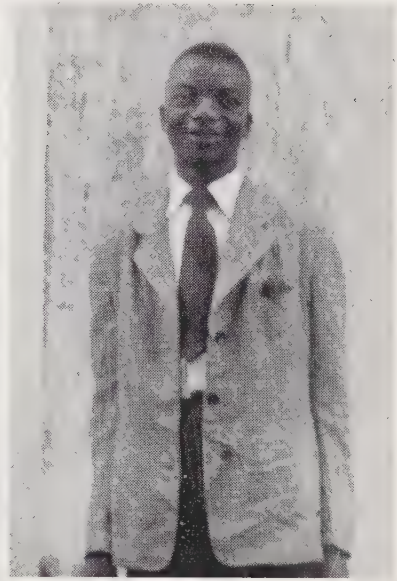
22nd and this should have brought them to Monrovia early in the New Year. However, as the inauguration ceremonies for President Tubman were scheduled for January 1st to 8th, most likely the Sorensons would not be able to get through residence requirements until after the festivities were completed. They should have reached Bolahun by mid-January. We have had letters from Miss Dienne Sanchez saying that she and Father (her Liberian ward) arrived safely.

Father Bessom and Miss Mary Juchacz both arrived early in December from the Mission.

As we go to press, news has come that the shipping arrangements for Fr. Superior and Fr. Gill have fallen through. In order to be back for scheduled appointments, Fr. Kroll is trying to secure plane passage.







JOHN TUFO KPOTO  
SON OF  
CATECHIST ZACHARIAH KPOTO

### THE SAME BOY!

SOME YEARS AGO WE PUBLISHED THE PICTURE AT LEFT WITH THE CAPTION: "WE HOPE TO HAVE THIS BOY SOME DAY." NOW HE IS ONE OF OUR AFRICAN MISSION TEACHERS.

## The Augustinian Catena

### CHAPTER XXXIII

*Of the confession of one's own vileness*

Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness terrible, and ever to be praised, Who only doest great wonders?

Too late have I known Thee, O true Light, too late have I known Thee!

There was a great cloud before the eyes of my nothingness, so that I could not see the Sun of Righteousness, nor the Light of truth.

I was enveloped in the darkness: and I, the son of darkness, loved my darkness, because I did not even know the light.

I was blind, and loved my blindness, I walked into darkness through darkness.

And Who led me out thence, since I was blind, sitting in darkness and the shadow of death?

2. Who took my hand, and led me out? Who is my illuminator? I did not seek Him, It was He Himself Who sought me: I did not call Him, but He himself called me.

Who is it that hath done this? It is even Thou, O Lord my God, merciful and pitiful, the Father of mercies and the God of all consolation: Thou, O Holy Lord my God, Whom I praise with my whole heart, giving thanks unto Thy Name.

I sought Thee not: but Thou hast sought me. I called Thee not: but Thou hast called me.

3. Thou hast called me by Thy Name. From heaven Thy voice has thundered forth, its deep tones sounding in the interior ear of my heart: Let there be light.

And there was light: the heavy cloud passed away, the dark cloud which had obscured my sight was dispersed.

And I saw Thy light, and knew Thy voice, and I said: O God, Thou truly art my God, Who hast led me out of darkness and the shadow of death: Thou hast called me into Thine own marvellous light, and now, behold, I see.

Thanks be to Thee, my Illuminator.

Then, turning, I beheld the darkness in which I had been, the abyss of thick darkness in which I had lain so long.

And I trembled exceedingly, and feared greatly, and said, Alas! for this darkness in which I have lain. Alas! for this blindness, in which I was not able to see the light of heaven.

Alas! for my former ignorance, in which I did not know Thee, O Lord.

I give thanks to Thee, my Illuminator, my Deliverer, for that Thou has illumined me that I should know Thee.

Too late I have known Thee, O Light of the ages! Too late I have known Thee, O eternal Truth. Thou wast in the light, and I in the darkness, therefore I did not know Thee. For I could not be enlightened but by Thee, for there is no light but Thee.

## CHAPTER XXXIV

### *Of the consideration of the divine Majesty*

1. O most Holy, O God of inestimable Majesty, God of gods, Lord of lords, O most wonderful, Whose ways are past finding out, Whose glory none can declare, before Whom the angelic Powers in the heavens tremble, Whom Thrones and Dominations adore, at the sight of Whom all the Virtues are dismayed, of Whose power and wisdom there is no end, Who hast laid the foundation of the earth upon nothing; and hast set the bounds of the sea.

O Almighty, O most Holy, O God of the spirits of all flesh, from Whose face heaven and earth flee away, to Whose pleasure all the elements submit themselves, let all Thy creatures adore and glorify Thee.

2. And I, the son of Thy handmaid, through faith in Thee have bowed down the neck of my heart beneath the feet of Thy Majesty, giving thanks because Thou hast pleased Thee of Thy mercy to illumine me, O True Light, O holy Light, O most pleasant Light, O Light above all to be praised, O most wonderful Light, Who lightest every man coming into the world, Who art the Light of angels.

I give Thee thanks, for behold, I see: behold I see the light of heaven, the splendour of light from above lightens the eyes of my mind, and all my bones rejoice in the light of Thy countenance.

O that this light might be perfected in me. Increase, O Author of light, increase, pray Thee, that which lightens me. Let it be enlarged, I beseech Thee, let it be enlarged by Thee.

3. What is that that I feel? What is the fire that warms my heart? What is the light that irradiates my soul?

O Fire, ever burning, and never going out, enkindle me!

O Light, ever shining and never obscured, illumine me!

O may I ever be set on fire through Thee, O holy Fire. How gently Thou burnest. How secretly Thou shinest. How eagerly Thou consumest.

Unhappy they who are not consumed by Thee. Unhappy they who are not lightened by Thee. O most true Light, that lightest the whole world, Whose splendour filleth the world.

4. Unhappy the blind eyes, which see Thee not, O Sun, shining in heaven and on earth. Woe to the wilfully darkened eyes that are not able to see Thee. Woe to the eyes that are turned away lest they behold the truth. Woe to the eyes that are not turned away lest they behold vanity.

For neither can they whose eyes are accustomed to darkness, gaze without flinching, upon the beams of the highest truth, nor do they who sit in darkness know how to estimate anything that pertains to light.



they see darkness: they love darkness: they approve of darkness, they go from darkness to darkness, rushing they know not whither.

wretches, they know not what they lose: but even more wretched still are they who know what they lose, and fall with open eyes and go down quick into hell.

O most blessed Light, Who canst only be beheld by the very purest eyes! Blessed are the pure in heart, for they shall see God.

Purify me, O purifying grace; cleanse my eyes, that with chaste sight I may contemplate Thee, Who canst not be beheld but by pure eyes.

Remove from my eyes, I pray Thee, by the bright beams of Thy pure light, the scales of long years of blindness, O unapproach-

able Splendour, that with unbaffled gaze I may be made worthy to look upon Thee, and in Thy light may I see light.

I give thanks to Thee, O Light, for behold, I see. May my vision of Thee be increased, I beseech Thee, O Lord.

Open Thou mine eyes, that I may see the wondrous things of Thy law.

Very wonderful art Thou, Who are wonderful in Thy Saints.

I give thanks to Thee, my Light, for behold, I see, but even this in a glass, darkly, O when shall I behold Thee face to face? When will that day of joy and gladness come, in which I shall go up into the place of Thy wonderful tabernacle, even into the house of God, that I may see Him Who seeth me face to face?

Then shall all the longings of my heart be fulfilled.

## More Accurate Words

BY JOHN S. BALDWIN, O.H.C.

*More Than Words*, junior high school resource book, Seabury Press, \$1.45.

We began our review of this with the firm resolve to be positive and constructive. If ever the devil tempted us and we joyfully yielded and seized a needle and gave the authors some playful little jabs—well now, I wouldn't want us to say we are sorry when really we aren't. Suppose instead we just promise to try not to sin again more often than one should.

*Incarnation*: In this article you come closer than anywhere else to accurate definition. Indeed, but for the vague sub-title and the humanistic Kennedy quotation, it might be perfect. But in that context it remains inconclusive. A child could take it to mean that Jesus is just a man uniquely like God, a man "divinely" good, a man who more than others was God's Son, a man with God inside him—but after all only just a man. But I see no more than that is to miss the Gospel. The Gospel is that God so loved us that He Himself became Man. If you blur that, you blur the love of God. Sharpen it instead. Make it so unmistakably clear that the dull-

est child in the class will have to see it. We suggest this:

(Title) Incarnation means that God the Son became Man.

(Text) You are down by the lake with your friends. They can swim but you can swim better. And *you* know how to save a person's life. Suddenly you hear screams. A canoe has upset and a younger boy is drowning. He's too far out to throw a rope. There are no other boats. What will you do? ask one of your friends to go and save him? or plunge in and save him yourself?

We Christians believe that *God Himself* rescued us from sin, and that He did it by plunging in among us *as a Man*. What a wonderful thing for God to do! But isn't it just like Him! Here's the story:

God the Son, together with the Father and the Holy Spirit, has existed always. And He has always been really and truly God. About 1955 years ago He became human too. He was born as a little human Baby and we named Him Jesus. He did not stop being God. From then on He has been God *and* Man, both at the same time.

It took His disciples a long time to see that. At first they thought He was just a wonderful man. But the better they knew Him the more they felt a strange sense of awe. He made your conscience work. He made you want to get down on your knees. He made you feel dirty. When you were with Jesus you new you were with God. Yet still they didn't see the full truth. The most they could see was that He was the Messiah, the Rescuer whom God had sent.

Messiah's dying on the cross was a dreadful shock. But on the third day He came to life again—really and truly—He invited them to feel Him, He ate food. Then at last it dawned on them, and even Thomas—slow, stupid Thomas—looked at Jesus and said, "My Lord and my God!"

We believe that very same thing. We believe that the Jesus who was born in a stable and died on a cross and came to life again is really and truly *God*. So in the Nicene Creed we say that Jesus is "God of God, Light of Light, very God of very God, of one Substance with the Father," and that by Him (that is, by the One we named Jesus) all things were made.

So we Christians do not have to guess what God is like. He has come down to earth as a man, and let us see and hear and touch Him. Many men knew Him as their intimate Friend. They have told us exactly what God Incarnate was like.

Neither do we have to guess whether God loves us. He proved that. Of His own free will He gave His human life for us. And He came back from death to seek for us and save us. That is what God is like. He loves us now like that.

*Judgment*: Present judgment is well explained, but the Final Judgment gets only a passing allusion, and judgment at death not even that. We suggest this: At death our character "sets." If we die with our hearts locked against God, locked they stay. If we die with our hearts open to Him, they remain open and God can lead us on and on. Whichever way we die, God sees us as we are, and that judgment does not change because *we* don't. Even at His Second Coming He will not change it: He will only let everyone see that it was just.

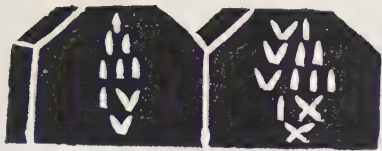
*Justification*: first two paragraphs excellent, third only fair: please try again. In St. Luke 18 God justified the man who didn't justify *himself*. Justification begins *with forgiveness*. Forgiveness cannot be earned: we must receive it as a *gift*. We do not receive it when we quit trusting our merits and trust only *God*. A test of our trust in God is our use of His appointed *means*. But even those do not *earn* our pardon: that is God's perfectly free gift to those who trust Him.

Along with His gift of pardon He gives us also power to begin afresh and gradually *become* just and holy. God does not merely treat us as if we were just, but little by little *makes* us just. This process too depends on our faith in Him. The one who justifies is *God*.

*Kingdom*: first two paragraphs clear, the rest confused. The obvious reason *why* God's *Rule*, though present, is yet to come, is missed. Nor is there even a hint as to how, if at all, the Church is related to it. And what suggest that the use of guns and planes is always wrong? If that is your personal opinion, please say that is what it is. For the Church's opinion, as voiced by the vast majority of her teachers, is that in *defense*, as a *last resort* when all other means have failed, war may be a *lesser evil* than surrender.

*Law*: we go with you gladly on the last clause at the bottom of page 99, though we wish you had said how forgiveness is to be had. But the rest of the remarks on *law* seem strangely superficial. The emphasis on upset feelings will make the brighter children laugh (and even, we fear, exchange guesses about the authors' childhood.) Almost any child can see that the Commandments *begin*, not with how we live together but with our relationship to *God*, and that that comes first because it is first in importance. It is true that to break this Law is to disobey God Himself, but that is only half the truth. For the Commandments express not merely God's wishes but His character, His holiness, His utter devotion to right, His hatred of falsehood and wrong. When we break them we go against all that God is. When we break Commandments *W* and *X*, we go also against His love for our companions. It is only when you see *that* the





ou appreciate the gospel of His love for those who sin. It is important also to bring out that the Commandments *mean* what God incarnate said they mean in Matthew 5, 6, and 7, and in His later guidance of His Church. Also that they are negative ("Thou shalt not"), not because they are old, but because to state the positive *and require it* could be hopelessly severe. For subtitle how about "Rules to teach us right and wrong"?

*Layman*: Amend the sub-title to read, "A baptized person." In the text: All *baptized* boys and girls . . . In order to be baptized they must believe all the articles of the Creed. They are members . . . but they do not have *power* to celebrate . . ." In the last paragraph, "Any boy who is later ordained deacon or priest is a layman first."

*Lent*: Amend the sub-title to read, "The forty week days before Easter." (Present sub-title is a comment.)

*Litany*: Why not show that litanies, like collects, follow a pattern? (But if you do, choose an example that follows it!)

*Love*: a particularly fine treatment. Our only question is on a small detail: was not the primitive "love feast" the accompaniment of Communion, rather than Communion itself?

*Mediator*: Why not say as the Nicene Creed does, that Jesus was both God and man? It is because of this that He represented both perfectly. If He had been anything less, He could not have brought the two together. So the *big* difference is that the mediator was not *just* another man.

*Minister*: Amend sub-title to read, "A man to whom God gives power and authority to speak and act for Him." Then, to make Gospel, begin with God giving us the happiness of doing for each other: e.g., mother, fathers, doctors, teachers, etc. God trusts us to do for each other even in sacred things, and even while we are children: e.g., by

intercession, almsgiving, choir, etc. When a boy grows up, God may give him power to speak and act for Him as a deacon, etc. When a girl grows up, God may trust her to be a teacher, a missionary, a deaconess, (dare you to add it!) a Sister. The great Minister (Servant of all) is Jesus Himself.

*Mission*: If this is to be Gospel it must begin with the great Mission, "God so loved the world that He gave . . ." and "As my Father hath sent me . . ." Then bring out that *our* mission is to deliver our Lord's message *as it stands*, not to compose a message of our own. The worst thing a witness can do is to make his story up.

*Murder*: Ask any twelve-year-old what is wrong with the sub-title, and he will laugh and say, "Why, murder has to be *intentional*, and it has to spring from *hate*." (Mr. Webster bears him out on both points.) Give him two more minutes and he will add, "It isn't murder if you kill to defend yourself or someone else, or to defend your country." The vast majority of Christian moralists will bear him out on that too. The rest of your article is good.

*Obedy*: Please bring out clearly what you have only hinted at, that if we should have to choose between obeying God and obeying a human being, then (Acts 5:29) "we ought to obey God." For sub-title better come back to "doing what we're told." (It is only too easy to "accept a person's authority" and then disobey him.)

*Passion*: As this stands it seems to imply that Jesus was not really God. Why not say, "Our Lord chose to endure suffering and death because (as always) He wanted to do His Father's will rather than what was pleasant." (See our comment under *Almighty*.)

*Penitence*: You bring out well the distinction between feeling and doing, and this is crucial. But (just for information) where do you find authority for saying that *either* penitence or repentance is mainly feeling? Still more important: won't you make clear the difference between natural sorrow based on lower motives, and Christian sorrow based on love for God? (See Contrition).

*Pentecost*: Will Biblical scholars bear out your interpretation of the fire and the tongues? Even if they do, your discussion

under *Holy Spirit* is so much clearer and stronger. Please repeat its main points here, with or without the points we suggested adding.

*Prayer*: our compliments: this is *excellent*.

*Priest*: Would it not be clearer to say (p. 126 top), "If a priest is consecrated bishop, he still retains all the powers of a priest. Once a priest, always a priest." A better sub-title would be "A minister to whom our Lord gives power and authority to celebrate, etc."

*Redemption*: Here is a valiant effort to bring out three essential truths. Alas, in the attempt to combine them all in a single word, no one of the three is made clear. The only remedy is to keep them separate. The Bible does this, and the Church always has. Only if you learn from the Bible and the Church can you make the children see all three. Try it like this:

Redemption: For centuries past the Church has used this word exclusively for what *God* did, all by *Himself*, in His incarnation, passion, and resurrection, in behalf of *all mankind*. By His perfect offering of Himself, once for all, God Incarnate *has* redeemed *all* men. We did not co-operate in that: He did it for us, just He alone. He is the one and only Redeemer. Psalm 49 (verses 7 and 8) says that very strongly. All the rest of the Bible says the same.

The place where *we* come in is called *Salvation*. As soon as we open our hearts to God and accept His mercy, He *begins* to save us from our slavery to sin. It takes a long time—all our lives—yes, for most of us even longer: we shall need more cleansing even after we die. We shall not be fully saved till we are saints.

Right from the start God suggests that, to *thank* Him for redemption and salvation, we reach out to help each other. (He also gives us the power to do this, so the credit belongs to Him.) Naturally we succeed best when we are "roped together" in families, fellowships, groups. God's great group is His Holy Catholic Church, the Family of all the baptized. In this Family we are roped not only to our brothers who are living, but also to our brothers who have died, and to our brothers in heaven. The proper name for this is *the Communion of Saints*.

Words such as these are only tools. The point is, if you need three tools to do a good job, it is stupid to use only one. The message you are garbling is God's.

*Rejection*: Very true. Nevertheless, was by a Rejection that the world was redeemed. You and I, moreover, are saved by being "rejected" at least sometimes. If we were accepted always we would be completely satisfied with ourselves and end in hell.

*Religion*: It is fair enough to define religion as *our* loyalty, *our* obedience, *our* fundamental faith. But if you do, please grant the chance to say that in that case *Christianity is not a religion*. For Christianity, unlike its rivals, it not what we *do* for *God*, but what God did and does for *us*. Please say that plainly and give Pelagian readers the jolt they need. At least amend the last paragraph and the sub-title: a Christian's highest loyalty is to *God*.

If you must discuss the rival faiths, please make clear that only two of them, Judaism and Mohammedanism, point us to a Being who is *personal* (and wants personal companionship with us) and also *supreme*, and that Christianity alone is a *gospel*—a story of redemption wrought by God and offered us free and unearned.

*Resurrection*: This is vastly better than what you gave us under *Easter*. It says plainly that Jesus really died, that He really lived again, and that He will give resurrection of the body. But you still miss the two central points: (1) our Lord *truly* lived again *in His body*, not just in His soul; and (2) His resurrection made the disciples certain, not only that He was Messiah, but that He was *Incarnate God*. The Nicene Creed fairly rubs this second one in, so why be bashful about it? The first is the foundation for our own hope of bodily resurrection for our Lord's present kinship with us, and for our use of sacraments. (Please see comment under Ascension.) Please also amend the sub-title so as to include our Lord! e.g., simply "coming to life again."

*Revelation*: In the subtitle, "God's making Himself known to man" would be clearer. You describe the process well, but spoil the climax. Just for once say plainly "Finally God the Son came to us in human form and we named Him Jesus." Then quote both the relevant verses of St. John 1: "The



ord was God" (v.1), and "The Word was made flesh and dwelt among us" (v. 14). St. John is not ashamed of the gospel.

*Right:* You describe well the "hard way" to learn right and wrong. Why not at least mention that *God has told us?*

*Sacrament:* Better stick to good old *signs, sacraments, and pledge*. You deal briefly with the first two, though you miss the point that the third is "effectual" even if we *don't* have faith. Only the effect is bad. But we see no word about pledge. Too bad, for that is the reason why God works by signs. God uses water, bread, wine, oil, etc., in order to wean us from relying on our feelings. He makes His gift of grace *objective* by giving us the outward *pledge to make us sure*. He does not tempt us to *think* we are His children, to *guess* we are forgiven, to *imagine* that our Lord is in our heart, but to *know*.

Please develop still further the useful paragraph on things that are *like* sacraments. It don't make them convey more *feeling* (e.g. of trust). What you want is the handshake (or kiss) that *makes* you friends again, the signatures that *take* an adopted brother into the family, the "shake" that *seals* a promise, the oath that *makes* you a Scout—objective acts that change the state of *affairs*. And if you so far venture as to mention (p. 145) the Five Acts that Have no Name, would you mind (a) including Absolution, and (b) saying that in Marriage the promises, not the ring, are the sign?

Would it not be clearer also to revise the sub-title? For instance, quasi-sacraments, five lesser, two greater, our Lord.

For sub-title, how about "An outward sign means of which God pledges to give us power"?

*Sacrifice:* What you have given us is Law. If you want it to be Gospel, lead up to *our Lord's* Sacrifice—the only real one ever made. Our so-called sacrifices are only thank-offerings for His, and can be made only by His power. Children can see that. Children can also learn to "put their sacrifices in with His" at the offertory in Holy Communion. The tiny wafers, the half-cup of wine, stand for our feeble attempts at sacrifice. Yet these too are blessed in the Thanksgiving for the Mighty Acts of God. We receive Him who really and fully sacrificed

Himself for us. We go out to make with Him, in thanksgiving, the little sacrifices of daily life. No other "sacrifice" of ours is anything but pride. (If you must use "Yahweh" better explain.)

*Saint:* Our first impulse is to suggest "heroic follower" or "heroically loyal." But the saints would protest. They would insist on "one whom God has made whole." Otherwise this is Law instead of Gospel.

*Sanctify:* Why not start with "only the Holy Spirit can make us holy"? Then pick up again the points made under *Holy Spirit*—working through sacraments, working through people, working through groups, working consistently, giving us counsels as well as commands. Please be careful *not* to say we are "sanctified" by any consciousness, knowledge, desire, or practice of ours. As you say in your excellent last paragraph, it all begins with *God*.

*Saviour:* Again you almost, but not quite, say Who He is! Include just a little more of the Nicene Creed and you will have it: He who for us men and for our salvation came down from heaven is God of God, Light of Light, very God of very God. Then the good analogy of the rescuer, only don't forget he would have to plunge in! That brings you to "was incarnate . . . and was made Man." Now that you know we are all friends, would you dare to quote that in full?

*Second Coming:* The statement of God's triumph is very fine. But bring out that He will come again as *Son of Man*—in His *human* nature in which He understands us perfectly and so can judge us justly and with love. (See Ascension.)

*Separation:* see our comment under *Hell*.

*Sin:* Your definition "to rebel" is very tempting, but has a glaring fault: it leaves us room to say, "I only *disobeyed* Him: I never meant to stage a *rebellion*." Of course that doesn't really hold: we do rebel a little every time we disobey. But it is so very plausible that we shall have to stick to the older definition, "Sin is disobeying God's command." It is worth adding: (1) that *thoughts* are sins only when deliberately chosen or retained; (2) that *omission* is sin only when we deliberately omit a plain *duty*; (3) that it is no sin to disregard a counsel.

*Steal:* We dare you to ask a seventh-grader what is wrong with the sub-title!

*Symbols:* Tie this in with your treatment of *sacraments* by saying that *they* are *effectual* signs—signs that always have an *effect* (good or bad)—not just *telling* you something, but actually *doing* something to you, making you better—or worse.

*Temptation:* excellent! But you would reassure many children if you pointed out the *stages* in temptation: (1) the first suggestion, (2) the appeal of its attractiveness, (3) your choosing pro or con. We cannot help either (1) or (2). If we quickly pray to God we *can* help choosing wrong. Only wrong *choosing* is sin. To avoid it we need to ask God's help at once, acting as fast as we would to put out a fire. Another "word in season" is that we must never *seek* temptation or deliberately go into danger: that would be "asking" to sin.

*Trespass:* our compliments again.

*Trinity:* Another *illustration* (no more) is what happens when you make up your

mind: Mr. Pro and Mr. Con argue inside you, and then Mr. You decides. Each of these is really you, yet you are only one. This has the glaring fault that one of our "selves" is usually "lower" and often downright bad, whereas each of God's "Selvess" is infinitely good. Nevertheless, many find it to be a clue.

Why not amplify your good closing thus:—"God above us, who made us and all the world; God with us, who became Man to redeem us and all mankind; God within us who sanctifies us and all His people."

(Would you like to show this review to your rector? to friends who teach in the Church School? For that purpose, would you like us to reprint it as a booklet? How many copies could you use? Would you like it to contain also our comment on words like *Virgin Birth*, which the Seabury authors *left out*? Please address your answers to Holy Cross Press, West Park, New York.)



## Book Reviews

BY SYDNEY J. ATKINSON, O. H. C.

A METHOD OF SMALL GROUP BIBLE STUDY (Seabury Press: Greenwich, 1955) pp. 16. Paper 15c.

This booklet has been prepared under the auspices of the Adult Division of the Department of Christian Education of our Church. Its title is self-explanatory and it only needs to be said that it is an excellent presentation. A good bibliography is given on the last two pages.

EARLY CHRISTIANITY by *Burton Scott Easton*, edited by *Frederick C. Grant*. (Seabury Press: Greenwich, 1954) pp. 158. Cloth. \$3.50.

The sub-title of this book is *The Purpose of Acts and Other Papers*. The first was Dr. Easton's Reinicke Lectures given at

Virginia Seminary which have been out of print for some time. The *Other Papers* have been collected from various issues of *The Anglican Theological Review*. All will acknowledge the deep learning and scholarship of the late Dr. Easton, whether they always agreed with him or not, will be glad to have these works brought together in one volume. His pen always trained a penetrating light upon the subjects on which he wrote and his lucid discussions are a joy to the scholar and layman alike.

Not the least valuable part of this volume is Dr. Grant's contribution which is a resume of the life and works of Burton Scott Easton. Here is the chance to get a good overview of a great scholar's living, writing and teaching.



PARKS AMONG THE STUBBLE, by Margaret Cropper, The Autumn Embertide selection of the Episcopal Book Club, Nevada, Mo., (New York: Longmans, Green Co., 1955) pp. 226. Cloth. \$2.75.

The title of the book is well chosen. Miss Cropper gives us the outstanding events and short biographies of seven Anglican saints: William Law, John Newton, Robert Nelson, William Wilberforce, Robert Waller, Hannah More, Thomas Bray.

These saints have not been canonized by the formularies of the Church. However, many thousands of the souls they were instrumental in bringing to a fuller and richer life would readily acclaim them as saints.

We read of Robert Nelson, a truly Christian gentleman, who did much in establishing homes for all classes of people in England. He was one of the first to be interested in the further education of women.

The Church in the New World owes a great deal to Thomas Bray, an earnest missionary minded man. This fact is amply brought out in his biography.

In "John Newton" we read of a soul rescued as a "brand from the burning," clearly showing what the mercy and goodness of God can do for a soul.

Hannah More was one who valued sermons. After visiting John Newton, she would return with a pocketful of his sermons which gave her "a new insight into a possible relationship between her soul and God."

We never think of William Wilberforce without feeling grateful for his courageous fight for the abolition of slavery. His funeral was attended by royal dukes, many bishops, members of the government, and thousands of men and women of all classes, eager to do him honor. But the tribute he would have liked most was in a letter from the West Indies which told how "a great part of our coloured population went into mourning at the news of his death."

These outstanding personalities of the eighteenth century were more than sparks; they were veritable firebrands igniting the spiritual, economic and social life of England and America.

We owe a debt of gratitude to Miss Cropper for making these chosen souls known. *Sparks Among the Stubble* is a small, beautifully written book which one will be the richer for having read. —W.E.H.

# The Order of Saint Helena

## Versailles Notes

December at Margaret Hall School began with a Study Habits Clinic, of which many students took advantage. One of the highlights was the opening joint session, led by Sister Rachel, during which the participating faculty members initiated a discussion of subjects failed in school and why. This was an eye-opener for some of the pupils to whom it had never occurred that teachers could suffer failure, too. That night the girls, in a lighter vein, presented a talent show, preceded by a Lower School dramatization "Bluebeard."

"Winter Wonderland" was the theme of the Christmas formal on December 10th. The girls did such an elaborate job of decorating the gym that they were almost too

tired to dance. The Christmas party for underprivileged children of the neighborhood, sponsored by the Guild of St. John the Divine, was held the following Friday. It opened with a pageant presented by the Lower School, then there were refreshments and gifts for the children. The next night Menotti's Christmas opera, "Amahl and the Night Visitors," was staged very successfully by the Upper School under the direction of Miss Rose Mossell.

On the 18th, instead of the usual Sunday service of Evensong, the school witnessed its first baptism of the year—that of Sandra Brett, one of our freshmen. Her class served the following evening at the annual Advent banquet, when the Advent wreath

was lighted for the last time, since the girls left for vacation the next day. We had such a struggle with reservations, taxi service, etc., that we're looking forward to the time when someone invents a way for the pupils to evaporate from here and reassemble on the back porches of their homes. Miss Elizabeth Freeland, at her wit's end after making many shifts in the transportation schedule, made the prize assembly announcement of the year: "If there are any more changes—at worst, tell some responsible person; at best, tell me!" As soon as the last meal was over in the school dining room, workmen moved in to install a much-needed accoustical ceiling. Also during vacation the convent kitchen was painted. Many guests came to both convent and school to share holiday festivities with us. The climax of these was our Christmas Midnight Mass, when we knelt together in silent adoration of the Christ Child.

Margaret Hall started its 1956 session on January 5th, so the students were on hand for the Epiphany Mass the next day. On

the 10th the faculty assembled at Miss Michael Anne Hutchinson's new home for a surprise house-warming. Some of the students heard Princess Ileana of Rumania lecture at the Univ. of Kentucky on the 13th, and College Board examinations were administered the next day. Mid-year exam week began on the 16th, and was followed by a very stimulating Conference Week led by Father Homer Rogers of Nashota House. The topic was "Patterns of Society," involving the study of various groups in society in the light of the social pattern shown in the Mass. The Conference ended very appropriately with High Mass on the 27th. To the delight of the girls a contingent from St. Andrew's School, Tennessee, made this our first co-ed Conference Week. Miss Freeland turned over her house to the boys, who left it in apple order on the 28th. Another departure occurred the next day, when Sister Mary Joseph returned to the Mother House after spending the first semester here. Sister Mary Michael will take her place for the second semester.



PROCESSION AT MARGARET HALL SCHOOL



PRESENTATION IN THE TEMPLE  
(CHINESE)

## With The Editor

February, as far as climate is concerned, really makes one think of cold, dreary days. Perhaps this is as it should be; for it rather fits in with our liturgical observances too. We have already begun our pre-Lenten season and will be starting the great penitential season of Lent on Ash Wednesday, which begins on the 15th this year.

But first we have the beautiful Feast of the Purification on the 2nd of the month. It reminds us again of how our blessed Lord fulfilled to the hilt all the requirements of the Old Covenant laid down for man. When He became man, He did not hesitate to accept all that that implied. So He had to be presented in the Temple at Jerusalem—a fit-

ting beginning for a life of sacrifice. Again we are confronted with the aged Simeon taking the young Child into his arms. "Mine eyes have seen Thy Salvation." What glorious words! And we can make them our own too; for Jesus is the "Light to lighten the Gentiles." But the Candlemas ceremony which precedes the Mass also reminds us of our obligations. As we carry our blessed candles down from the altar, we must remember that we are called to be light-bearers into a world that is cold and dreary in more than just a climatic sense.

Then Holy Church issues her annual Lenten challenge to be up and doing. Let us not make Lent a negative "giving-something-up" time, but rather a positive active season. If we do give up some of our secular activities, then we ought to have more time for some good constructive pursuits. How about our Lord's references to visit the sick and the poor? How about giving some extra time to prayer and praise and intercession? How about a definite reading program? (See Father Whittemore's article on Spiritual Reading in the December issue of *The Holy Cross Magazine*.)



Speaking of spiritual reading reminds me that we have received a great many letters about *The Augustinian Catena*. This beautiful work of the Major Patron of our Order has come to us through the Oxford Mission Sisterhood of the Epiphany, which has its headquarters in Barisal, East Pakistan. They had read our publication of Father Hughson's letters and thought we might be interested in this work of St. Augustine. Sister Gwladys writes: "The little book was given to me about 30 years ago by our then Superior, Fr. Brown, of blessed memory, and was a perpetual joy. Not being a scholar, my translating it was chiefly as a help to fuller understanding of the meaning." I am sure we all agree that the good Sister has done a wonderful job on the translation and we are most happy that they have made it available to us and our readers. We have

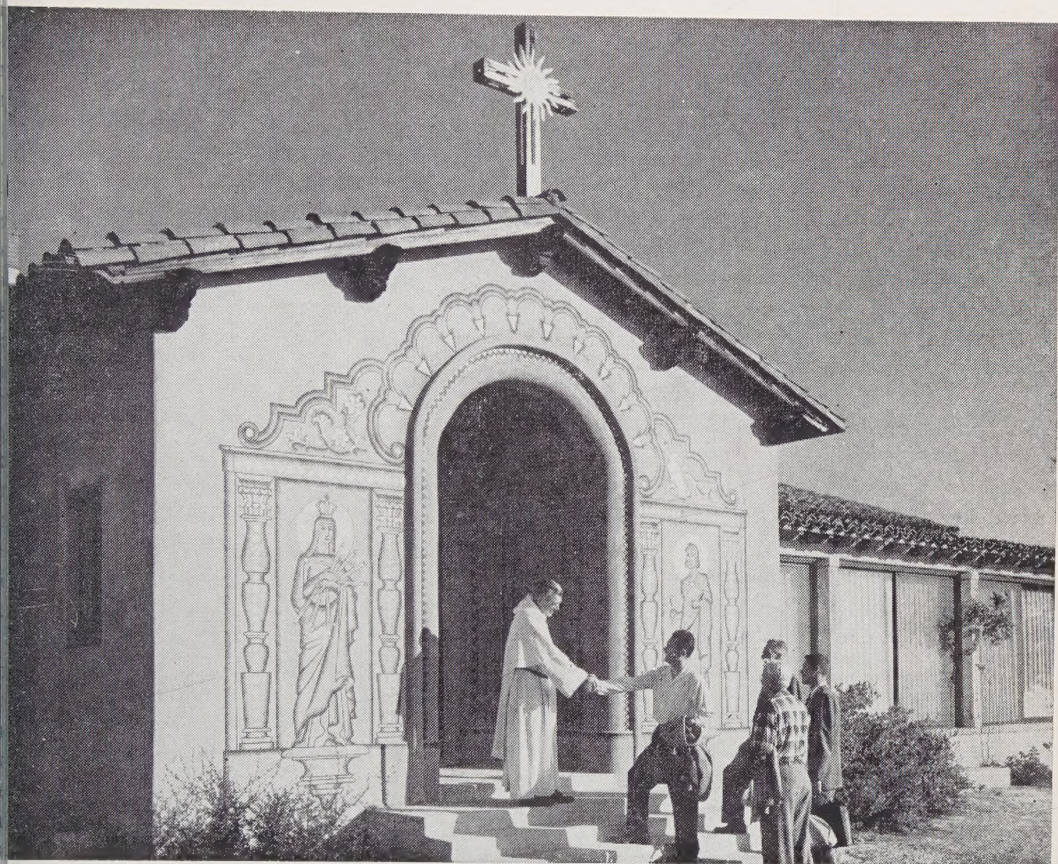
not always been able to bring it out monthly installments as we had planned, but a few more issues ought to bring *The Catena* to its conclusion—there are thirty-seven chapters in all. Then we hope to publish it in book form. Many readers have expressed a desire to have it made available in this way.

Others have written to ask how they can read it with the most profit. First, it must be read slowly. I have said that it cannot be read quickly. You have to settle down with it, quietly, without haste. Read a bit at a time. Think over what you have read; savour its beauty and its meaning. Let your mind and soul be caught up as if the words were wings bearing you up into heavenly places. Then let the ideas expressed by St. Augustine lead you on to a new expression of your own aspirations or even to contemplation. A quotation from Father Hughson's book *Contemplative Prayer* will be of help here:

"As intellective or mental prayer is without its element of love, so affective prayer does not wholly exclude reasoning and reflection. Both kinds of prayer take their names from the element which is predominant in them. The ultimate aim of intellective prayer is to stimulate love for God. Meditation does this by the intellectual consideration of certain ideas. Affective prayer seeks to do this by direct and intensive impulses on the affections. In affective prayer ideas are few, and desires and aspirations motivated by love predominate. . . . Affective prayer is a prayer of the will and of the affections and exercises of the will are the most suitable time that the soul can practise. They involve the stirring of the will to the end that love may be enkindled." We hope that these exercises of St. Augustine in his *Catena* will serve as "stirrings" for your will. Incidentally "catena" just means chain; links of aspiration.

We are happy to start in this issue a series of three articles dealing with the Swedish Church and we hope you enjoyed the one on the Australian Church in the December issue. From time to time we hope to run articles on the Church and its work in other lands. So often we tend to be parochial in our outlook and we need to foster a wider view in our thoughts of the Church.





RECEIVING GUESTS  
MOUNT CALVARY MONASTERY,  
SANTA BARBARA, CALIFORNIA

# The Order of The Holy Cross

## Mount Calvary Appointments

The Brethren at Santa Barbara have a busy month lined up before them. The Prior, *Father Spencer*, is scheduled to conduct a Quiet Day at the Church of the Ascension, Santa Barbara, California, on the 4th, and to conduct a School of Prayer at Holy Trinity Church, Spokane, Washington, from the 11th to the 17th. From the 19th to the 24th he will conduct a Mission at the Cathedral of Saint John the Evangelist, Spokane, followed by another week's Mission at All Saints' Church in the same city, beginning on the 26th.

*Father Baldwin* will give a Children's Mission at Saint Alban's Church, Westwood, California, from the 5th to the 10th, and a School of Prayer at Saint Alban's Church, Albany, California, from the 15th to the 17th.

Schools of Prayer under the direction of *Father Terry* are to be held at: Saint Paul's Church, Lamar, Colorado, 19th to 21st; Saint Paul's Church, Trinidad, Colorado, 22nd to 24th; and the Church of the Transfiguration, San Mateo, California, 26th to 29th.



## West Park Notes

*Father Superior* returned from our Liberian Mission in Africa towards the end of the month. He and a group of the Brethren then attended the Conference for Religious Orders held at Kent School, Kent, Conn., January 24 to 27.

*Father Turkington* conducted a Retreat at the House of the Redeemer, New York City, from the 17th to the 20th; preached at the Church of the Divine Love, Montrose, N. Y., on the 22nd; and gave a Retreat for women in Albany on the 27th and 28th. He also gave an address at the Church of the Holy Communion, Paterson, N. J., on the 22nd in the evening.

*Father Hawkins* returned to the house from Toronto and Ottawa, Canada, on January 5th. He reports that while he was in the Canadian capital, the Russian Embassy was burned down. However, the good father denies any implication, although he brought a fierce cold with him. Could it have been from standing in the snow watching a good fire?

*Father Harris* conducted services and preached at the Church of the Good Shepherd, Rosemont, Pa., on the 8th, and also preached and gave an address at Calvary Church, Flemington, N. J., on the 15th.

*Father Bicknell* took services at Rosemont, Pa., on the 15th, and on the 29th began a week's Mission with *Father Gunn* (from Saint Michael's Monastery, Saint Andrews, Tennessee) at Saint Stephen's Church, Cocanut Grove, Florida.

*Father Packard* assisted at the institution of Father Elwell at Saint Clement's Church, Philadelphia, Pa., on the 6th, and then conducted services at Trinity Church, Waterbury, Conn., on the 8th.

*Father Bessom* gave an illustrated talk on the Liberian Mission at General Theological Seminary, New York City, on the 12th; took services at Holy Trinity, Waterbury, Conn., on the 15th; gave a lecture to a women's group in South Portland, Maine, on the 17th; and then went to Rosemont, Pa., for the weekend of the 22nd.

*Brother Michael* gave a talk on the Religious Life (with kodachrome slide illustrations) on the 15th at Saint John's Church, Yonkers, N. Y.

The *Father Master* and the *Novitiate* visited the Convent of Saint Helena at Newburgh on the Sunday after the Epiphany and joined with the Sisters in offering Vespers and Benediction. The Sisters also provided some very toothsome morsels during a social period in the visitors' Common Room!

## Current Appointments

*Father Superior* will be at Saint Matthew's Church, Evanston, Ill., from February 12th to the 26th. During the first week he will conduct a Mission for adults; during the second week one for young people.

*Father Turkington* is to give a Mission at Saint Luke's Chapel, Hudson Street, New York City, from the 5th to the 12th, and will conduct a Quiet Day on the 14th at the House of the Redeemer in the same city.

*Father Atkinson* will preach and give the Liberian Mission illustrated talk at the Church of Saint Mary the Virgin, New York City, on the 12th. The following day in the same church, he will give the charge at the annual Acolytes' Festival.

*Father Hawkins* is scheduled to conduct a Quiet Day on Ash Wednesday at the Church of Saint Mary the Virgin, Chappaqua, N. Y.

*Father Bessom* is to conduct a retreat at Nashotah House, Nashotah, Wisconsin, February 20 to 24.

*Father Bicknell* will be finishing his current Mission at Saint Stephen's Church, Cocanut Grove, Florida, on the 5th, and then the same day will fly to New York City to join forces with Father Turkington in the Parochial Mission at Saint Luke's Chapel. On the 23rd he is to deliver a Lenten address at Saint Luke's Church, Eastchester, N. Y.

*Father Packard* is scheduled to give two Quiet Days: one for the C. C. U. at Saint Stephen's Church, Mt. Carmel, Pa., on the 7th; the other at Saint John's Church, New Britain, Conn., on the 18th. From the 19th to the 26th he will be conducting a Parochial Mission at Saint Thomas' Church, New Haven, Conn.

*Father Adams* will begin a two week Mission at Saint Mark's Church, Toronto, Canada, on the 19th.



## An Ordo of Worship and Intercession - Feb. -Mar. 1956

- 5 Ash Wednesday V Before Mass blessing and distribution of Ashes at Mass pref of Lent (until Passion Sunday unless otherwise directed—that all in the Church may keep the Lenten fast)
- 6 Thursday V Proper Mass col 2) Ash Wednesday—for the Priests Associate
- 7 Friday V Mass as on February 16—for the Society of the Oblates of Mt. Calvary
- 8 Saturday V Proper Mass col 2) St. Simeon BM 3) Ash Wednesday—for all deacons
- 9 1st Sunday in Lent Double V col 2) Ash Wednesday cr—for wider use of retreats by the laity
- 10 Monday V Proper Mass col 2) Ash Wednesday—for the sick and suffering
- 11 Tuesday V Mass as on February 20—for the faithful departed
- 12 Ember Wednesday V Proper Mass col 2) St Joseph of Arimathea C 3) Ash Wednesday—for all seminarians
- 13 Thursday V Mass as on February 20—for all to be ordered deacons
- 14 St. Matthias Ap Double II Cl R gl col 2) Ember Friday 3) Ash Wednesday cr pref of Apostles—for diocesan bishops
- 15 Ember Saturday V Proper Mass col 2) Ash Wednesday—for all to be ordered priests
- 16 2nd Sunday in Lent Double V col 2) Ash Wednesday cr—in thanksgiving for the intercessions of saints
- 17 Monday V Proper Mass col 2) Ash Wednesday—for the Confraternity of the Love of God
- 18 Tuesday V Mass as on February 27—for the Confraternity of the Christian Life
- 19 Wednesday V Mass as on February 27—for the Community of the Holy Name
- March 1 St. David BC Double W gl col 2) feria 3) Ash Wednesday—for the Church's young people
- 2 Friday V Proper Mass col 2) St. Chad BC 3) Ash Wednesday—for the Church of England
- 3 Saturday V Mass as on February 27—for the Companions of OHC
- 4 3rd Sunday in Lent Double V col 2) Ash Wednesday cr—for missionaries
- 5 Monday V Proper Mass col 2) Ash Wednesday—for institutional chaplains
- 6 Perpetua and Felicitas MM Double R gl col 2) feria 3) Ash Wednesday—for the Order of St. Helena
- 7 St. Thomas Aquinas CD Double W gl col 2) feria 3) Ash Wednesday cr—that more of the laity will study dogmatic theology
- 8 Thursday V Mass as on March 5—for prisoners and captives
- 9 Friday V Mass as on March 5—for greater devotion to the holy souls
- 10 Saturday V Proper Mass col 2) XL Martyrs of Sebaste 3) Ash Wednesday—for the Community of St. Mary
- 1 4th (Refreshment) Sunday in Lent Double V or Rose col 2) Ash Wednesday cr—for more vocations to the religious life
- 2 St. Gregory the Great BCD Double W gl col 2) feria 3) Ash Wednesday cr—for all choir directors and choristers
- 3 Tuesday V Proper Mass col 2) Ash Wednesday—for the Seminarists Associate
- 4 Wednesday V Mass as on March 13—for more widespread use of the sacrament of unction
- 5 Thursday V Mass as on March 13—for all religious
- 6 Friday V Mass as on March 13—for all lay readers

Note on the days indicated in italics ordinary Requiem may be said on lesser doubles in Lent Mass may be of the feria col 2) feast on ordinary ferias a third collect may be added.

## . . . Press Notes . . .

These lines were written on the Feast of The Epiphany just a short time after the High Mass of the day. Most of us do not realize what a change of emphasis took place in the development of this Festival. In the very early Calendar the Baptism of Jesus was the theme of this day and the lessons and collects brought this out. This theme is retained in the Scottish Prayer Book in the Post-Communion prayer for the day. It reads, "Almighty God, who at the baptism of thy blessed Son Jesus Christ in the river Jordan didst manifest his glorious Godhead: Grant, we beseech thee, that the brightness of his presence may shine in our hearts, and his glory be set forth in our lives . . . ."

It seems that the early fathers wanted to complete the important facts about Jesus' Divinity in grouping his birth and baptism as they did. We notice from the prayer that it is an intensely personal thing, both of Jesus and man . . . "His glorious Godhead . . . in OUR hearts . . . in OUR lives."

As the reality of Christ's Godhead and his mission became known in the local community and then spread out to the vast areas of the earth the glorious fact that Christ came for ALL men and not just the populace of Palestine grew in importance, particularly in Western Church, and the "showing forth" to the whole world became the important thing to emphasize in worship and teaching. In making our Prayer Book the Baptism was changed to the Second Sunday after Epiphany and the Feast of The Epiphany became one of the great festivals of the Christian Year.

*(An interesting book on the Christian Year is "Evolution of the Christian Year" by A. A. McArthur, Seabury Press).*

It is well for us to rejoice in the worldwide mission of Christ and his Church, but it also is important that we heed the words of the Scotch collect, that the brightness of his presence may shine in our hearts, and his glory be set forth in our lives.

So we look back from Epiphany to that blessed day of Christ's birth and recall some of the things that have come to us because of his birth. The spirit of joy and interest in others is aroused and we send greetings and gifts to our friends. We of the Press thank all those who so remembered us with greetings and the gifts to the Press.

A reminder . . . to those whose subscriptions expired in December, January, or this month . . . please look at the color of the blank enclosed in your copy. If you have received a purple blank and have already renewed, just throw the blank away. If you have not renewed or have a yellow blank send it to us now.

Did you receive some useless gifts? Did you receive some funny ones? I received one of the latter as a joke on my fishing. It was a card 12 x 14 with a fly of bright red feathers. It is a real hook (five inches steel) and should catch some tarpon or young whale.

Now all that is needed is a chance to go to the Gulf of Mexico and have a try. If we could move the office down to the region of St. Petersburg, Florida, for a while we would knock off work for some hours and have a try. But I am thinking the Fr. Superior would not approve the move and we shall have to just sit and look at the hood and read the prayer—and imagine.

Oh, yes, thanks to all those who hooked onto the lines that I sent out over the country and "way down South." We had the largest "catch" of new subscriptions for so long, long time.

Prices for the books listed on the cover are, Seeking after Perfection (paper \$1.00, cloth 1.50). Stations of the Cross (10c). Help to Repentance (10c). Passion of the King (75c). When Ye Pray (75c). The Lord Saw The Lord (1.75). We will be pleased to fill your order.